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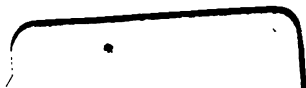


Joy in Jesus

BRIEF MEMORIALS OF
BELLA DARLING.



600023186Q









W. T. BASHFORD

PORTOBELLO

Bella Darling.

JOY IN JESUS:

Brief Memorials

OF

BELLA DARLING.

BY

SAMUEL MACNAUGHTON, M.A.

AUTHOR OF

"OUR CHILDREN FOR CHRIST," "THE CHRISTIAN A LIGHT," ETC.

WITH PREFATORY NOTE BY

REV. ANDREW THOMSON, D.D.
EDINBURGH.



"The joy of the Lord is your strength."—NEH. viii. 10.
"I live by faith of the Son of God, who loved me, and gave himself for me."—GAL. ii. 20.
"To me to live is Christ, and to die is gain."—PHIL. i. 21.

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PREFATORY NOTE.

THIS little book will be its own best letter of commendation. No one possessed of holy affections and Christian sympathies will read many pages in it, without wishing to read on.

Christian Biography has too exclusively chosen for its subject the lives of professional men, such as Christian ministers and missionaries, or laymen occupying conspicuous positions of influence. It would be well if our religious literature were more enriched with the lives and Memorials of young believers engaged in their "common round and daily task," and that the world and the church should have opportunity of seeing the might, the beauty, and the beneficence of the religion of Christ in them.

Many will welcome, as an invaluable con-

tribution towards the supply of this want, these Memorials of Bella Darling, written by one who knew her well, and had a heart in full sympathy with her own.

The reader will do well to note the following among the lessons of her singularly earnest and happy life :—

1. *The high advantage of seeking the Lord early.* Those are thrice useful and thrice blessed who offer to Him “the flower in the bud.”

2. *The joy that comes out of a simple, unquestioning faith in Christ.* Accepting present salvation as the free gift of God through Jesus Christ our Lord, she walked in an almost constant sunlight, and became herself a “Sunbeam” wherever she was known. Old and young loved, and even venerated, the youthful and earnest believer.

3. *This “joy of the Lord was her strength.”* It raised her above the entanglements and enticements of this world’s insipid pleasures. The water which Christ had given her made her thirst no more for “streams of false delight;” and it was “in her a well of water springing up into everlasting life.” With the roll of Christian assurance in her hand, she felt

Christ's "yoke to be easy, and His burden to be light."

4. *This, again, led to an unreserved and cordial consecration of herself to God.* There was no hankering after what she had renounced. What does he who has received a crown care for the dead leaves beneath his feet! Nor did she wish to hold back anything from Him, who had "bought her with a price." "Lord," said Calvin, "I give Thee all, I keep back nothing." Her rare gift of sweet song was laid on her Redeemer's altar; and in the prayer-meeting, at the Sabbath morning breakfasts in the Drill Hall, in hospitals and infirmaries, at the bedside of the sick and the dying, she was present with her radiant countenance and her Christ-loving heart, often drawing tears from "eyes unwont to weep."

5. *The strength of her Christian faith and love made her bold and faithful in speaking and pleading for Christ.* Her letters to her old school companions and the friends of her childhood, show how intensely she yearned to win souls, and how strongly she felt that her truest act of friendship was to lead those whom she loved to the feet of Jesus.

6. There is one other fact which it may not be unseasonable to hold up to the notice of some. *In her life of singularly active usefulness she never became erratic*, or imagined that she could do good only when engaged in extraordinary services. She attended on her church duties with exemplary regularity and unfailing relish ; and in her minister's class she was not only to the last a most diligent scholar, but by her singing in the class choir did much to make its exercises both edifying and attractive. The planet shed its light from its own orbit.

If we measure the length of her life merely by the number of years that she lived, it was indeed a short life—a very span ; but if we measure it by the amount of good that she did in it, then it was a long life, and to her the early death became the earlier immortality.

ANDREW THOMSON, D.D.



AUTHOR'S PREFACE.

THESE memorials of a bright, lovely life are the outcome of a devout, prayerful desire on the part of the parents and friends of the dear departed to perpetuate the loving ministry of a sweet, earnest, enthusiastic young Christian,—to shew to friends and others that there is a real, abiding, overflowing joy in a life of constant communion with Jesus,—to stimulate young Christians to commence early in seeking to win souls for Christ and stars for glory's crown, seeing that "in the midst of life we are in death,"—and, we should add, also to gratify the oft-expressed desire of many dear Christian friends, whose loving sympathy and comforting reminiscences of "dear Bella" proved to be a healing balm to the hearts so sorely rent by her sudden and unexpected removal.

It has been our earnest prayer that, by the good hand of our God upon us, we might be enabled so to embalm that beautiful life upon

the printed page that hundreds, ay, thousands, might thereby be led to seek the same loving Saviour, who had spoken peace to her young heart, and had made her radiant with the rich glow of heavenly love ; and that many more might be stirred up to more consecration, and love, and zeal in carrying the sweet message of a Saviour's love to those living without God and without hope in the world.

It is not too much, we trust, to expect that this brief, simple, unpretentious memorial of the life and love and labours of her, who has been so early taken into the presence of the King to be filled with His love, should in some measure be helpful to other young Christians, and, in some degree, bring glory to the God whom she so fondly loved and trusted, and whom she so earnestly and faithfully served.

It was originally intended that this memoir should be restricted to private circulation ; and the relatives of the dear departed, in yielding to the request of Christian friends to give it greater publicity by offering it for sale, have devoted the proceeds to the Millerhill Mission.

S. M. N.

EDINBURGH, *24th May, 1876.*



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JOY IN JESUS.

CHAPTER I.

INTRODUCTORY AND CONSOLATORY.

THE grand aim of life should be the glory of our Father. He is glorified—how sweet the thought! in the holy, humble lives, in the joyous, triumphant deaths of His loved and His own.

Every life of faith and love glorifies God. Every death in faith and hope speaks His praise. The life of love and labour is seen by the many; the "going home" by only the favoured few. The *lives* and *loves* of our dear ones are precious in our eyes; but precious in the sight of the Lord is the *death* of His saints. Thus the loving Jesus loves as we love. Those.

who are dearest He wishes to have nearest.
How sweet this balm for sorrowing hearts !

The Lord is our Shepherd ; He leads us and feeds us. Some of His chosen ones He protects from danger in their wilderness journey. Many of His faithful ones He leads by the still waters, and feeds in the green pastures. Others, His dear and well-beloved, He takes to His own bosom. Loving Saviour ! Blessed Jesus ! Always the GOOD Shepherd !

Going home ! We call it death : it is only departure—going away from us for a little indeed ; but going to be with Jesus—“ Father I will that they also, whom Thou hast given Me, may be with Me where I am, that they may behold My glory.” This is not our rest ; for Jesus says, “ I will come again and take you to Myself.” Sweet word ! How it disarms death of its sting ! I will take *you* to *myself*. The bridegroom thus takes the bride to himself—the mother her fondling to her heart. It is all love—always love.

How was it with you, Mary and Martha ? Jesus loved the living Lazarus. Oft did Lazarus bring the Saviour to the family cottage at Bethany. The sisters saw the

glory of the Father mirrored forth in the only-begotten Son ; yet, nevertheless, dimly. Lazarus, however, is taken sick. Death enters. He is a messenger of love, although they know it not. But hear the comforting words of Jesus, " Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God." Yes, death came in order that they might, in a very special sense, see the glory of the Father. Then, welcome, death!

The Lord Jesus usually prepares the way before He comes to comfort. When He came to earth He had a forerunner. He thus prepares a way in our hearts—sometimes by the terrors of the law—sometimes by an accusing conscience ; but how often by some sickness or sorrow, or by calling home to heaven some of the dearest of earth ? How many have been prepared to receive Jesus in this way ? How many have got a nearer view of Jesus—more intimate and constant fellowship—in the school of sorrow ?

When Lazarus is taken sick, Jesus is purposely absent. Death is permitted to take place. Sorrow is allowed for a little to fill

the heart of Mary and of Martha. Still the loving, sympathising Jesus lingers. Why does He not come? How strange that He hears not, or heeds not their cry! How unaccountable to human understanding! Some would marvel at the delay. Others would pronounce it heartless and unfeeling. Jesus, however, saw the end from the beginning. The loving Master had a wise purpose of grace in His dealings with His beloved friends. This sickness is for the glory of God, said Jesus. Yes; and it shewed the loving, sympathetic, tender heart of our Lord Jesus. He comforts Martha, and immediately asks "Where is Mary?" She, too, must be comforted. He had gone away from them for a little in bodily presence, that He might come again as the Comforter. It was well for them to have sorrowed, and wept, and despaired for four days, when through this sore trial they received such a gracious proof of the Master's special love—the brother restored—faith fortified—doubts dispelled—the man Jesus seen in the tears—the God Jesus revealed in the broken bands of death.

'Tis thus He is wont to reveal Himself.



We do not always understand His dealings ; but He always understands our case, and never fails to use the best remedy,—“ Whom the Lord loveth He chasteneth.” What a sweet lesson of *love* and *trust* was learned that day over the grave of Lazarus ! Afflictions are not sent to try our patience ; but to teach us lessons of love, and hope, and trust, and heaven, which we never would have learned in any other school. How many are chosen and re-chosen in the furnace of affliction—thus, “ for the Master’s use made meet !” If we wish to see the stars in the day-time, we must descend into the dark pit. The pit of sorrow enables the believer to see Jesus in a new light. It is sweet to go down into its deepest darkness, since thereby the uplook is all the more glorious. Coming up out of the pit our feet are placed on the Rock and our way is established. The sisters of Bethany never doubted the Saviour’s love again.

How blessed are they whom Jesus loves ! Mourners indeed, betimes ; but the Comforter is always near. May this be the consolation and the cheer of all the loving friends who so often long for a glimpse of the sweet face of the

dear departed one, who now lives and reigns
with Jesus !

“ Long hast Thou journeyed with us, Lord,
And we Thy face did know ;
Oh ! still Thy fellowship afford,
While dark the shadows grow.

“ Something has faded—something died—
Without us and within ;
We more than ever need a guide ;
Blinded and weak with sin.

“ The weight is heavy that we bear,
Our strength more feeble grows ;
Weary with toil and pain and care,
We long for sweet repose.

“ Stay with us, gracious Saviour, stay,
While friends and hopes depart !
Fainting, on Thee we wish to lay
The burden of our heart.

“ Abide with us, dear Lord ! remain
Our Life, our Truth, our Way !
So shall our loss be turned to gain—
Night dawn to endless day.”





CHAPTER II.

EARLY LIFE AND EDUCATION.

WE have seen the healthy buds of early spring burst and slowly expand under the influence of the balmy breeze and the genial sunshine, and we confidently looked forward to rich foliage and grateful shade. We have also looked upon the apple-tree among the trees of the wood, with its rich clusters of pink and white, with peculiar delight and admiration, knowing that these opening buds and sweet blossoms were evident tokens of an abundance of luscious fruit. And just so, the sweet, loving, gentle child, who is the subject of this chapter, gave abundant promise in early life of those fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. iii. 22).

ISABELLA BUNYAN DARLING, youngest

daughter of James and Anne Darling, was born in Dalkeith, April 13. 1856. From her very infancy she was remarkable for her gentleness and amiability. She was peculiarly a most lovely and loving child. Pliable in disposition, she was also pre-eminently affectionate and truthful. So sweet-tempered and unselfish was she, even in the tender years of early childhood, that her mother can scarcely recall an instance in her lovely young life, in which she was even tempted to be angry with her. She was, indeed, a rare olive-plant—a sweet and precious gift of divine love to a devoted mother, who piously returned to the Lord each successive token of His bounty. Thus, like Samuel of old, the child was “lent to the Lord.”

When she was about seven weeks old, her grandmother—Mrs. Reid—then a widow, waiting daily at the temple, feeding upon the sincere milk of the word, and fragrant with heart piety, came to live in the family. For two years Isabella was principally under her care. Many a benediction was pronounced by the pious grandmother over her precious charge. Many a fervent prayer was offered that the young child might “wholly follow the

Lord." And had that aged saint lived to see the fresh, beautiful rose-bud, which she had so prayerfully nurtured, expand into full bloom, filling the atmosphere in which she moved, with the odour of a holy, consecrated life, how her glad heart would have praised and magnified the Lord.

Her life seemed to have been bound up in the life of her little granddaughter; so much so, that she was often heard to say, "I could not stay here, if it were not for that child." On one occasion, having gone on a visit to her former home, she hastened back to be with dear little Bella, who always had a sweet smile for everybody.

Bella was a very precocious child. The family having removed to St. Andrews in May 1858, she regularly attended the infant school in connection with the Madras College. Although only two years of age she made rapid progress in learning, and performed the exercises of the class in a most intelligent and satisfactory manner.

That sweet voice, which, during the latter part of her life, was wholly consecrated to singing the gospel, was very marked even in

early childhood. When only three years of age she betimes shewed great aptitude in noting discords in the family singing, while sitting on her father's knee—charging him with putting her wrong in the music. So great was her love of music and her eagerness to be taught to sing, that an old valued friend of the family, who visited the house every three months, always arranged to spend several days, on account of the peculiar pleasure it gave him to teach her and her sisters to sing such sweet gospel hymns as, "For ever with the Lord," "The Christian's home in glory," "O happy day, that fixed my choice," "I would not live away," and many others of a similar nature. After Bella's departure for the better land, this friend's wife writes, "My husband says that the dear departed, when quite a little child, used to sit on his knee and sing, before she could speak distinctly."

When Bella was seven years old the family removed to Edinburgh. The first winter's residence in the Capital was one of severe family affliction. She alone escaped. She had now the educational advantages afforded by the Free Normal School for a period of

seven years. Her amiable disposition and her strict attention to her studies won for her the highest esteem of her teachers and companions, as well as an honourable place in the honours list. She excelled in Music, Literature, Arithmetic, and the Modern Languages. She had paid special attention to the theory of music. Her school essays exhibit careful composition, and no little patient research, and intelligent, independent thought.

During the year 1870 she attended Miss Brown's private school. She completed her education, 1871-3, at the Merchant Schools.

Here she formed companionships which were lasting and valuable. We shall find her presently leading her school companions to the cross, and helping them to bathe in the "purple flood." She was always bright and happy, and delighted in seeing her companions happy also. She seemed to bring sunshine into every circle in which she moved. So much was this the case that she was familiarly called "Sunbeam."

The following lines, which appeared in *The Times of Blessing* shortly after her departure for the heavenly land, were written in 1870.

"A sunbeam was Bella when morning arose,
A sunbeam at dewy eve's fall ;
She gladden'd the glow of the day's sunny hours,
And the gloom of the night's cloudy pall.

So lively and loving, so artless and winning,
She teas'd and she pleas'd all around ;
She laugh'd with the gay, and she wept with the sad :
Her love knew no measure nor bound.

Still on may she shine, and on may she grow
In favour with God and with man ;
Still laugh with the gay, and weep with the sad,
While we measure earth-life's little span.

But life's chequer'd day will soon close for us all :
Where—how will dear Bella be then ?
Where 'the Lamb is the Light,' there Bella will shine,
A still brighter sunbeam again."

A. M.

The following letter of condolence from the master of the Institution, dated a few days after her decease, will form a fitting close to this brief record of her school life,—

"James Darling, Esq.

Dear Sir,—I was deeply grieved to hear of your daughter Bella's death. She was an exceedingly satisfactory pupil—pleasant, amiable, and intelligent, and was a very great favourite both with her teachers and

class-fellows. It is a small consolation, but I can assure you that you have the deepest sympathy of all her former teachers and governesses in your very sore bereavement.—I am, Dear Sir, yours very sincerely,

“D. P.”

“How few who from their youthful day
Look on to what their life may be,
Painting the visions of the way
In colours soft, and bright, and free—
How few who to such paths have brought
The hopes and dreams of early thought !
For God, through ways they have not known,
Will lead His own.

“The gentle heart that thinks with pain
It scarce can lowliest tasks fulfil,
And, if it dared its life to scan,
Would ask but pathway low and still—
Often such lowly heart is brought
To act with power beyond its thought ;
For God, through ways they have not known,
Will lead His own.”





CHAPTER III.

CONVERSION AND EARLY MINISTRY.

AT the early age of twelve she gave her heart to the Saviour. This was in 1868, during the services of Brownlow North in Carrubber's Close. Hers was a marked conversion. It was an epoch in her history, to which she always referred with confidence and pleasure. That she entered deliberately and most intelligently upon the Christian life, clearly comprehending the method of salvation through faith in Christ alone, and realising all the difficulties that beset the young Christian, is clearly seen from the following extract of a letter written by herself at the time, and which we still possess in her own composition and handwriting :—

“I am happy to say I have come to the knowledge of Christ. I felt as if I was drowning in sin. I now believe that Christ died for me. I have taken Him to be my Saviour, knowing that He did the deed long, long ago ; but still I think I wish to feel more and

more, till I can say firmly I will not turn back. I feel that I require the prayers of all God's people, who are willing to pray for me ; as I find in my short experience that the Christian life is a constant warfare."

Although she passed through several distinct experiences in her after religious life, each one fitting her more and more for service and witness-bearing for Christ, yet she always regarded this first experience as her real regeneration. About six months before her death, while in conversation with her on her Christian experience, she remarked to me, "Jane and I profess to have been converted seven years ago."

In 1871, at the age of fifteen, filled with a desire to render some humble service to her dear Lord and Master, she found a sphere of much usefulness, as teacher in the Sabbath School in connection with the Millerhill Mission. In this field of labour she found an outlet for that enthusiastic love of souls, and especially of the children, for which she was so distinguished during the entire period of her brief ministry. She took a great interest in her class from the first ; and that interest was growing and deepening until the very last. It was her

habit to plead personally with the dear children to give their young hearts to the Saviour. Although she had much in her class, while with them, to encourage and stimulate her to constant, prayerful endeavours to win them to Christ, yet the full record is in heaven alone. Now, that she has gone to be with Jesus, she has realised the fulness of the promise—"What ye know not now, ye shall know hereafter."

Shortly after Mr. D. L. Moody's first visit to Edinburgh, special evangelistic services were held at Millerhill by several earnest Christian workers—Mr. Darling and family being associated with Messrs. Robert Simpson, Henry Drummond, James Miller, and others. The result was, by the blessing of God and the gracious influences of the Holy Spirit, a precious revival of religion in this locality. The subject of this memoir was enthusiastically engaged in this work, often holding a special service of song with the young in Newton parish church and schoolroom, an hour before the regular meeting.

Her interest in the work at Old Craighall and Newton never flagged so long as strength remained, although her hands were so full of

other mission work in the Infirmary and closes of Edinburgh. I remember distinctly that, on the last occasion on which it was my privilege to address the Sabbath evening meeting at Old Craighall, prior to her decease, on our way back to Edinburgh her conversation was full of the work there; and her one great desire seemed to be to learn, if possible, some new secret of more practical usefulness in the work. Never do I remember of engaging in conversation with one more heavenly-minded—with such an earnest desire to rise above worry in all her work; and, at every moment, to be able to commit her way and her work to the Lord, and rest trustfully all the day long on the arm of her Beloved. This was just seven months before her going home.

Meeting with some among whom she laboured who were unable to read, she undertook to teach them, in order that they might read the precious Word of God for themselves. She had found in it herself a fountain from which she could always drink and be refreshed; and she delighted to assist others in drawing from the same well.

The frequent reference in the letters of her

correspondents to the work of this mission, shows how often she wrote and spoke about it, and how near it lay to her heart. In one of her precious letters, dated July 5th 1875, I find the following passage, showing her special interest in this field of labour :—

“ We have begun a series of meetings at Newton Church, up from Millerhill, on the Sabbath evenings, to be continued during the summer months. Last evening I was present and played the harmonium. We had a good attendance, but no one remained—they are so shy. Still we believe some were impressed. They could not fail to be with such a telling address (Major Mossman was the speaker). Pray that some may be converted to God through these meetings.”

Again, under date September 3rd 1875, she writes :—

“ We are to have a splendid meeting at Newton on Sabbath first in the evening. Mr. Grant is to address the children ; and it is to be principally singing. I will enclose you a bill. We have a party of seven Americans staying at the Hotel. They will probably go out with us.”

With reference to this mission it can truly be said of her, “ She hath done what she could.” And she has already received the Saviour’s plaudit, “ Well done, good and faith-

ful servant, thou hast been faithful over a few things ; I will make thee ruler over many things ; enter thou into the joy of thy Lord " (Matt. xxv. 21).

The committee of superintendence of this mission, in their published report for the year, refer to her labours in connection with the mission and their own loss by her removal, in the following terms :—

"The committee are called upon to revert to the loss they have sustained in the removal by death of one of their number—Miss Bella Darling—who, from the institution of the mission till her death, was constant and indefatigable in her labours for its benefit. To her patient, humble, loving, unwearied endeavours for the good of all in the district, much of the success that has been realised is, under God, to be attributed ; and the remembrance of her affectionate efforts, in season and out of season, ought to stimulate those who are now carrying on the work to yet more zealous exertions."

"Since service is the highest lot,
And all are in one body bound,
In all the world the place is not
Which may not with this bliss be crowned.

"Since service is the highest lot,
And angels know no higher bliss,
Then with what good her cup is fraught
Who was created but for this."



CHAPTER IV.

RELIGIOUS LIFE AND LABOURS.

REV. NEWMAN HALL IN EDINBURGH.

IN October 1872, in company with her mother, she heard the Rev. Newman Hall, of London, preach from Heb. ii. 11, "He is not ashamed to call us brethren." By the blessing of God on the word preached by this devoted servant of the Master, she was much impressed with the duty of leading a more consecrated life. This seems to mark an epoch in her religious life. Ever afterwards her longings were heavenward—her toil for the Master more unremitting—her love and longing for souls more intense. Now she has consecrated her life, with all its imperfections, to her dear Redeemer. She has brought her gift—herself—to the altar, believing that the altar would sanctify the gift, however unworthy in itself. Now she is no longer her own. Her life—

time, talents, influence, conversation, voice—ALL are to be used in soul-winning, or in feeding her own religious life. She has preserved the following notes of this discourse :—

Rev. NEWMAN HALL, London (Barclay Church).

Text—Heb. ii. 11.

I.—CHRIST OUR BROTHER.

II.—CHRIST NOT ASHAMED OF THAT RELATION.

“ First Fact—Christ was made like unto His brethren in *all* things.

“ He was human. Seen (1) in His mode of coming into the world—‘ born of a woman.’ He was, therefore, brother to every infant that was born. (2) He was like us in having *body, soul, and spirit*. 1. *He had a real body.* *Hunger* felt in the wilderness ; therefore He is brother to the hungry. *Thirst* experienced—He asked for water at the well ; therefore He is Brother to the thirsty. He knew the pleasures of life and the danger of plenty—How tenderly he warned the rich. He was *weary* with journeying. He *fell asleep* in the boat. He suffered *bodily pain* when scourged. He *fainted* under the burden of the cross. He suffered severely *on* the cross—His intense anguish expressed by ‘ I thirst.’ He knew our instinctive wish to escape from pain. He knew the shrinking from death which we feel. Therefore, He is our brother—truly human. 2. SOUL. Fear of death—natural, instinctive shrinking. A man may love God and yet

shrink from death. The human in Jesus exhibited this shrinking. Therefore He is Brother to us.

His human *benevolence* was indicated by his preaching to the multitudes—He had compassion on them. Human *pity* seen in his tender love for the bereaved—He restored to the woman of Nain her dead boy. Human *sympathy*—He wept at the grave of Lazarus, not for the dead, but from heart-felt sympathy with the living. He possessed a *genial spirit*, for He attended the marriage feasts. He often showed His great *love for children*—He laid His hands upon them and blessed them. He exhibited *special love*—intimate friendship with a few. While He loved all, He had his special friends—Lazarus, Mary, Martha. He made the family cottage at Bethany His home. John was the disciple specially beloved—he leaned on Jesus' bosom at the last Supper. He did not resent courtesy (woman's ointment). He had *tender feelings*—on the cross He thought of His mother. He felt the pangs of unrequited affection. He felt Peter's denial—shown in the look which sent Peter away weeping. He felt their want of fidelity, when they all forsook Him and fled. He showed *self-respect*—are you come out as against a thief? He experienced depression of spirits—He groaned in spirit and was troubled, and He pleaded, 'Father, if it be possible, let this cup pass from me.' He was tempted of the devil, and overcame by the sword of the Spirit, which is the word of God. His sufferings, like ours, were appointed by the Father—He was made perfect through sufferings, and brought to glory through them—as sharer with

us. In all things it behoved Him to be made like unto His brethren.

"Second Fact—He was not ashamed to *call us* brethren.

"Two brothers might be brought together, and one might be ashamed of the other. One might be high in *position*, in *character*, in *benevolence*, the other the very opposite ; therefore the one might be ashamed to acknowledge the other. But Christ, who might have been ashamed of us, condescended to acknowledge us. When astonishing the doctors in the temple with His wondrous wisdom, He is not ashamed to yield a cheerful obedience to His parents. He says to His disciples, 'I call you not servants, but friends.' And again, 'Forasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.' Also after His resurrection He is not ashamed to call them brethren—He says to the woman, 'Go, tell my brethren that they go into Galilee, and there shall they see Me.'

Thirdly—Why was He not ashamed of us? (1) Because of His deep disinterested love. Christ is the model Friend. (2) Because he knows us. (3) He knows what good is in us, for He put it there. Let us then, dear friends, ever rejoice in this Brotherhood ; and, when tempted to be ashamed of Jesus, or when afraid to testify for Him, remember this—HE IS NOT ASHAMED OF ME."

From this time she was in the habit of praying for the several members of the family and many other acquaintances personally and

by name. Her prayers were not unavailing ; for she wrestled in prayer for the unconverted until the blessing came. She was interceding especially for the conversion of her sister, Mrs. Murray. The same Spirit which prompted her to plead for her sister, was at the same time touching that sister's heart, and making her sensible of her need of a Saviour. In July 1873 Mrs. M. came to her exclaiming, "Oh, Bella, do tell me how I can become a Christian." It was her great delight lovingly to point her sister to the Lamb of God who taketh away the sin of the world. Her sister says that it was her gentleness and sweet Christian converse that first impressed her with a sense of the reality of religion.

She loved also from this time to hold sweet fellowship with Jesus in the retirement of her own room. Her regular devotions and study of the Bible were now no mere routine, gone through from a conscientious sense of duty ; but they were her joy and daily delight. The testimony of those dearest to her is that she might often be seen coming from her morning devotions with her face all aglow, as if she really reflected the glory of her Lord.

Here, no doubt, we have the grand secret of that bright face and lovely, happy life, noticed and remarked by so many of her acquaintances. Hers truly was joy in Jesus. She went directly to the fount of heavenly joy and drank deeply, realizing in her sweet experience the import of the Saviour's words, "My joy shall remain in you, and your joy shall be full."

MR. D. L. MOODY IN EDINBURGH.

Her religious life received a new impulse during Mr. Moody's visit to Edinburgh in the autumn of 1873. At the close of one of the meetings in Broughton Place Church (Dr. And. Thomson's) she and her sister Jane were dealing with the anxious ones, when they observed among the inquirers their sister, Mrs. Murray, who had been for several months under deep religious impression. They felt that they also needed a blessing ; so they all repaired to Mr. Moody. By this interview she was much strengthened ; and learned also from this honoured soul-winner the most successful method of dealing with anxious souls. From this night onward there was no labour

for the Master so sweet to her as personal dealing with inquirers. The Lord had been training her for this sphere of labour by bringing her into contact with such devoted, successful labourers as Newman Hall and D. L. Moody. For one so young her tact in dealing with the anxious was quite surprising. Her frank, open manner, and tender, loving sympathy at once secured the confidence of burdened ones. Drawing from her own rich experience of her Heavenly Father's dealing with herself, and telling how she herself found rest in Jesus, she scarcely ever failed to get the most reserved to open their hearts to her; and then, from a well-filled quiver she would skilfully draw an arrow to send conviction home to the heart of those but slightly impressed; or, in the case of the truly penitent, she plied with much success such texts as the following, which I copy from her note book. They are marked "*Verses and passages of Scripture suitable for Anxious Inquirers*"—John vi. 47; John iii. 16, 36; John v. 24; John vi. 37; John 3d Chapter; Matt. xi. 28-30; Matt. xx. 30-34; Isa. 53d Chapter; Isa. lv. 3, 6; Isa. xli. 17, 18; Isa. xii. 2; (Jer. viii.

20); Jer. xxxi. 3; Hos. xiv. 4; Isa. i. 18; Acts. xiii. 39. Several of these are Mr. Moody's well-known texts.

She always looked back with much pleasure to that night in Broughton Place Church, and often spoke of it with great satisfaction. When leaving for London last April to attend Mr. Moody's meetings I shall never forget how she described herself so as to be recognised by Mr. Moody. "Tell him," she said, "that I am one of the three sisters that he spoke to on that memorable night in Broughton Place. He'll remember me. Tell him I am always praying for a rich blessing on his work."

Miss Bella visited Aberdeen in company with her father during Mr. Moody's labours in that city. Mr. Moody, recognising one of his Edinburgh singers and workers, gave her a worker's ticket, and asked her to assist in dealing with the anxious ones in the inquiry room. She was greatly rejoiced to have the privilege of pointing precious immortals to the sinner's Saviour. Filled with joy she came to her father, saying, with almost childish glee, "Father, you would not guess what I've got! Mr. Moody shook hands with me and gave

me a ticket for the inquiry room." For ten successive nights she pointed out the way of salvation to seeking souls ; and, with what success, by God's grace, is seen in the fact that she preserved the names and addresses of no fewer than *forty* who had accepted Christ under her personal dealing. During her visit she sat with the choir ; and several friends have said that she sang with such sweetness and heart and power that many in the audience instinctively turned round to look upon her as she sang.

She had been so impressed by Mr. Moody's earnestness and zeal, and so filled with love to her Saviour and sympathy for the lost, that she considered no sacrifice too great, and no toil too laborious, if she could in any humble way advance her Redeemer's kingdom. At one time we find her pleading by the bedside of a dying boy, and again singing and playing on the streets to assemble the passing crowds to hear the old, old story of Jesus and His love. One of these services conducted on the streets of Leith, is sketched in the following letter from her father to her sister Jane :—

" *April 23rd, 1874.* I heard Mr. M. say he would like

Bella to play. When we got down stairs it began to rain. We marched through the streets and lanes till we got to the foot of the walk. We played and sang 'Hold the Fort.' By this time two or three hundred had assembled. The next piece was 'There is Life for a Look.' Bella calmly sat down and played there on the street—the whole company singing with all their might. I don't think I ever felt happier in my life than when I saw her taking such a stand for Jesus. We had three short addresses, and sang 'The Prodigal Child' and 'Once for All,' and then adjourned to a Mission house where there was another harmonium. She sang and played there ; and, after a short address, there were ten or twelve anxious ones remained, and some found peace."

Mr. D. L. H. writes :—

"Never shall I forget the first morning I ever saw her, when she sang so sweetly to the dying boy, whose mother since then, I believe, has passed from death to life, and is now nearing the border of the heavenly land. Now Bella is receiving the reward, having done it unto one of the least of Christ's disciples (Matt. xxv. 40). The smiling, happy face is gone now ; but we have comfort, oh, how sweet ! from the good news of the resurrection. My humble prayer to our heavenly Father is that you all may have as prosperous a voyage as dear Bella had, and enter the harbour of eternal rest as she did—rich in good works, rich in heavenly tempers, but inexpressibly richer in her Saviour's righteousness."

Another Christian worker, Mr W. F. writes :—

“ I notice in *Times of Blessing* a paragraph stating that a Miss Darling has fallen asleep in Jesus. Is this the pleasant, happy-faced dear girl who helped me in the singing one evening in August in the High Street? I have a pleasant recollection of her that evening, and other evenings in Assembly Hall. They sing a nobler song in the better land.”

From its first inception she took an active interest in the Sabbath Free Breakfast, commenced by Christian friends in December 1874. When the mission premises in Stevenlaw's Close, where the meetings were first held, became filled to overflowing, she conducted the music in the overflow meeting in St. Giles' Dining Rooms. I shall never forget the heartiness with which she entered into the singing, and also into the work of the after meeting. With a face beaming with sympathy and love she would approach the inquirers with kind words and familiar manner, at once obtaining a response from their hearts. And, having secured their confidence, she would at once present her loving Redeemer as their Sin-bearer and Substitute, and urge them to

an immediate acceptance of Christ as their Saviour.

After the Drill Hall was obtained for this work, she was always found in her place in the choir, and was ever an active worker in this mission. Many remember how touchingly she sang as a solo "Almost Persuaded," at the last meeting which she was able to attend.

The Evangelistic Services commenced in St. Giles' Refreshment Rooms, to be held during the Christmas season, became a permanent institution. This service was most effectively sustained by active Christian workers, both ladies and gentlemen, and many souls were born there. To her it became a hallowed spot ; for there she had pointed many poor sinners to the Lamb of God who taketh away the sin of the world. It was a place around which many sweet memories cluster. Bands of Christian workers flocked in every evening to report on work done for the Master in other parts of the city, and for mutual fellowship. For nearly six months the good work went on, until in June the rooms were closed.

The interest Miss Bella took in this work and how near it lay to her heart, is seen from the following extracts of letters :—

"June 3rd. And now a word about that dear spot St. Giles. Just fancy, we will be out of it by Tuesday or Wednesday of next week. We are determined, however, not to lose hold of the street at any rate ; for father has taken rooms at the north end of the street on the opposite side."

To a dear friend and companion she writes :—

"June 14th 1875. And now, darling Aggie, I must tell you about St. Giles. Whenever I got in on Tuesday night, I went up with mother to see the flitting from Old St. Giles ; and really it was a sad sight to see the dear place robbed of all the texts, holly, furniture, and everything. Next morning, however, I must say I felt repaid when, going to New St. Giles, I found such a nice room with a splendid view."

There are many who can testify to the abundant success that crowned her other labours of love among the poor and the suffering in the Infirmary and closes of Edinburgh. For the destitute she would secure a home. To the sick she would bring food, and flowers and sunshine ; nor would she leave until she offered them for comfort and refreshing the sweetest and most comforting of all flowers—

"the Rose of Sharon and the Lily of the valleys" (Cant. ii. 1). For the encouragement of others engaged in the same loving ministry, let us record that the loving Father often gave her to see the fruit of her labours.

To note a single instance. In January of last year, at her request I visited a young man in the Infirmary, who had previously remained to the inquiry meeting in St. Giles. She was anxious that he should make sure work in the matter of his soul's salvation. After a short conversation with him, he introduced me to a companion who had recently decided for Christ. On inquiring how he was led to accept the Saviour, he replied, "A young lady came in the day before yesterday and sang to me 'Jesus of Nazareth passeth by,' and as she touchingly sang the last verse, it came home to me with power, and I there decided, by the help of God, to lead a new life." I found him truly changed in heart and life, and he proved the reality of the change by witness-bearing for Christ, and by earnest efforts to lead his wife and companions to the same fountain from which he drank, that they also might drink and be refreshed. In mentioning

the circumstances to Miss Bella, a smile of satisfaction lighted up her face. I remarked, "I rather think you must have been the sweet singer that carried the gospel message to him." She modestly acknowledged that it was she who had sung that sweet gospel hymn on that occasion. How much she may have been encouraged in these labours of love by the faithful and sympathetic ministrations of her beloved pastor, Dr. Andrew Thomson, cannot now be estimated; but such a record as the following must be cheering when compared with the ministry of her who noted it,—

"Dr. Thomson, *December 6th*, 1874.—All true goodness (unselfish deeds) is immortal. The scent of the woman's box of ointment shall spread through the world yet. The two mites of the widow—flowers to sick ones in the Infirmary, and your singing to a dying saint, shall one day be owned by Jesus to His Father as if done to Himself."

She was accustomed to sow the seed, *expecting it to take root*; and it was to her according to her faith. If in our labours of love for the Master we are trustful and truly humble, refusing to take any glory to ourselves, sinking self entirely that Jesus may be honoured

by our service, our loving Father will give us, He does give us, to see results, immediate results for all our unselfish and self-denying labours. She was one of those whom success would not "puff up;" and the all-wise Father was pleased to give her to know that her loving ministry was being blessed to many, thereby encouraging and stimulating her to greater activity in service. Her joyous spirit sustained her to such a degree amid her abundant labours, that she never supposed for a moment that she was overtaxing her strength, although we find now from her letters that she often cut them short, because she was "*so tired.*"

"One more day's work for Jesus ;
How sweet the work has been,
To tell the story,
To show the glory,
When Christ's flock enter in !
How it did shine, in this poor heart of mine !

"Oh, blessed work for Jesus !
Oh, rest at Jesus' feet !
There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet.
Lord, if I may, I'll serve another day."



CHAPTER V.

INNER LIFE AND BIBLE STUDY.

AMONG all the sources of information respecting her inner religious life, I have found none more instructive and suggestive than her own Bible as marked by herself for personal edification and guidance and comfort. Having selected and classified all the passages thus marked—omitting texts of sermons and addresses, which are differently marked—I find the grand secret of that devoted, earnest, consecrated, happy life to be the outcome of a prayerful determination, by the grace of God, to live up, as far as in her lay, to the standard of holy living as laid down in the law of God. It had been her constant endeavour to translate into daily life the teaching of the Word and the commandments of her Lord.

We shall note a few of her personal characteristics, as thus recorded in her precious treasure,

the Bible, and reflected in her daily life, hoping they may be helpful to other young Christians.

She was much given to prayerful study of God's Word. "Open Thou mine eyes that I may behold wondrous things out of Thy law" (Psa. cxix. 18). In every time of difficulty, when seeking guidance or comfort, she at once sought the Lord either in His Word or in prayer. An intimate companion, whom she dearly loved, writes, "She longed to study her Bible more, and often sought the quiet of her closet for that purpose, and for prayer." Her mother and sisters bear similar testimony; and they have noted that she rarely failed to obtain the desired blessing, whether it was self-control, or guidance in matters of doubt and difficulty. This habit is clearly set forth in the following extract from one of her letters to a Christian friend, whose correspondence proved very comforting to her :—

"Not feeling very well, mother thought I should not go to the country to-night (meeting at Millerhill), and I am enjoying a little time of rest and quiet. I must confess I was very dull after tea, and had many doubts and fears as to my state of mind; so I had a little time of prayer and quiet meditation on the love of

Jesus . . . Thinking of 'the horrid sin of unbelief' (Henry Varley) and of the eternal love of Jesus, 'my Beloved,' I gave myself up once more to Him, to be His for ever, and I am now resting once more in the Life-Boat."—This letter is dated April 11th, 1875.

She seemed to have a continual sense of God's presence wherever she was. Hence she was ready, on any sudden emergency, to say, "Let us ask the Lord in prayer." To her every spot on earth was a Bethel. She did not have to say with Jacob, "Surely the Lord is in this place, and I knew it not." But, profiting from the experience of the patriarch, she lived out his after experience, as given in Gen. xxviii. 17, which she has marked—"How *glorious* is this place! This is none other than the house of God, and this is the gate of heaven."

Her confidence in prayer was unbounded. She fed upon such promises as Mark xi. 24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye have them;" and Matthew xviii. 19, "If two of you shall agree on earth as touching anything you shall ask, it shall be done." It was her delight to fulfil the conditions of this latter promise, and having agreed with another friend

of faith and power in pleading, she besieged the throne of grace, and urged her plea with all holy boldness. She was not one of those who prayed and pleaded the promise, and then left the throne of grace secretly saying, "Lord, I doubt Thee." *She confidently expected an answer.* I know of no one in whose prayers I had such implicit confidence; for I knew she remembered the promise, given in one of the passages of Scripture (Eph. i. 15-17) which she was accustomed to write at the head of her letters. I find frequent references in my journal of last summer to the comfort and encouragement derived from the knowledge of the fact that she was pleading on my behalf. For example,

"Sunday, June 20th—Preached from John vi. 29. Was consciously helped. How sweet to know that earnest loving friends are praying for me in my work."

"Sunday, August 8th.—Was much helped. The Spirit's power wonderfully manifested. There must have been much earnest prayer for us to-day."

In her letters she was accustomed to add a postscript—"We are praying for you;" or, "We always remember you at the throne of grace."

On July 5th, she writes,

"I do hope your work still continues to increase under God's blessing, and that you are keeping well." Text, Isa. xliii. 19, 'Behold I will do a new thing, now it shall spring forth; shall ye not know it?' etc.

Reply—*July 13th, '75.*—"The 'new thing' is being done. You must have a spirit of inspiration in getting those texts. Your prayers are being answered, and the Spirit is being poured out upon us in copious effusions. We are having a *real baptism* by pouring. Already about sixty have remained as anxious inquirers; all, except four or five, are rejoicing in the hope of sins forgiven. Praise the Lord for His great goodness."

On September 3rd, just two months before her decease, she writes,—

"And now I must tell you there was a request for prayer for Shetland in the noon meeting yesterday. Also giving thanks for the good work going on. So you see we do not forget you." P.S.—"I was very glad to hear of the good success of the texts." (The text given on this letter was Isa. lx. 13—"The glory of Lebanon shall come unto thee," etc.)—And she adds, "I asked the Lord for this text. Is it not very beautiful?"

This shows how she took everything to God in prayer, even what *we* might call 'the little things of life.'

In a letter to my mother, announcing her departure, the following passage occurs. It

shows how highly her prayers were estimated :—

“ The Lord alone knows how much the results of my summer’s labours are owing to her prayers, and the *well prayed texts* she was accustomed to send me.”

She kept a list of subjects and individuals for whom she regularly prayed. One list contained *thirty* names, most of whom are members of the family and Christian workers who sought an interest in her prayers. She also took the names of unconverted persons among whom she laboured ; and, taking them singly, she would request some one of her Christian friends who could pray in faith to plead the case with her until the blessing came. Her companion, referred to above, writes,—

“ She had said to me that she had so many (giving the number) individual cases to pray for. She had great confidence in prayer. Often she has said to me, ‘*Will you remember such a person in prayer with me to-night ?*’ naming a certain hour. It was principally for the unconverted that she asked me to join her in prayer. She would plead on—her faith was strong. Last summer she was longing to come out to me in the country where she could have a rest, away from the bustle of town. In writing she said there were so many duties pressing upon her that she could not see her way clear. She took it to the Lord in prayer. He removed

all the difficulties ; and, in a day or two, she came out to join me, praising the Lord for His goodness. She would often say, '*We need not think to guide ourselves through life—LOOK TO JESUS.*'

Many instances might be given of her confidence in prayer and her deep interest in the welfare of friends. On one occasion, when railway accidents were alarmingly common, a very dear friend of the family was leaving for London. In saying "Goodbye" Bella added, "I'll be praying for you." The train met with an accident and many were severely shaken and hurt, but the friend escaped uninjured. He attributed his escape to Bella's prayers ; and immediately sent her a telegram, "*Thanks for your prayers.*"

She had great confidence in God ; but she had *no confidence in the flesh—in self*. She judged the flesh by such unmistakable utterances in the word of God as, "We are all as an unclean thing, and our righteousnesses are as filthy rags" (Isa. lxiv. 6) ; "The heart is deceitful above all things and desperately wicked : who can know it ?" (Jer. xvii. 9) ; "All have sinned and come short of the glory of God" (Rom. iii. 23) ; "Who hath saved us, and

called us with an holy calling, *not according to our works*" (2 Tim. i. 9); "And they saw no man *save Jesus only*" (Matt. xvii. 8). To the very end of her pure, consecrated life she felt that she was but a feeble, helpless child, having no strength nor goodness, except as she kept clinging to the strong arm of her Redeemer; and in this lay her strength. The one great aim of her life latterly was to learn the secret of abiding in Christ for strength and continual cleansing. This secret she found out, as we shall see presently.

She made much of the blood. Most carefully marked are such precious passages as Exod. xii. 13, "*The blood shall be to you for a token : when I see the blood I will pass over you.*" Isa. i. 18, "*Come now, let us reason together, although your sins be as scarlet, they shall be as white as snow,*" &c.; also Isa. liii. 5; 1 Peter ii. 24; Isa. lxiii. 8, 9; 1 Cor. xv. 3, and 1 John i. 7.

Resting on the blood she believed in a *perfect justification from all sin*, as taught in such texts as "By Him all that believe *are justified from all things*" (Acts xiii. 39); "Thou hast cast *all my sins* behind thy back" (Isa. xxxix.

17) ; "Thou wilt cast *all their sins* into the depths of the sea" (Mic. vii. 18, 19) ; "I will forgive their iniquity and *I will remember their sins no more*" (Jer. xxxi. 34).

She looked to Jesus, and to Jesus only—He was all her salvation and all her desire. "Mine eyes are *ever toward the Lord*" (Psa. xxv. 15) ; "Look unto ME, and be ye saved" (Isa. xlv. 22) ; "There is no Saviour besides ME" (Hos. xiii. 4) ; "I can do all things *through Christ which strengtheneth me*" (Phil. iv. 13), are some of the texts by which her inner life was sustained.

Thus looking to her once crucified but now risen Lord, *she claimed completeness in Him* (Col. ii. 10), and took up as the language of her own glad heart such texts as "*The King's daughter is all glorious within : her clothing is of wrought gold*" (Psa. xlv. 13) ; "If we walk in the light . . . the blood *cleanseth*" (1 John i. 7) ; "I no longer live, but *Christ liveth in me*" (Gal. ii. 20) ; "Not that we are sufficient of ourselves, but *our sufficiency is of God*" (2 Cor. iii. 5).

Several marked passages confirm the testimony of intimate friends, that she not only

prayed, but *wrestled for a blessing*,—"Bless me, even me also, O my Father" (Gen. xxvii. 34, 36, 38). She had studied Jacob's wrestling, and had learned to say, "*I will not let Thee go, except Thou bless me*" (Gen. xxxii. 26); and in her confident expectation she could add, "And now, Lord, *what wait I for?*" (Ps. xxxix. 7.) Here we have the secret of her all-prevailing prayer. She had learned to PLEAD THE PROMISES, and believed that God was as good as His word; hence she got an immediate blessing, and thus continually basked in the sunshine of heavenly love.

How could one be weak in faith, resting upon such a promise as this, "The Lord thy God will hold thy right hand, saying unto thee, *Fear not, I will help thee*" (Isa. xli. 11); or this, "God is able to make all grace abound," &c. (2 Cor. ix. 8), and Phil. iv. 6, 7, and verse 9, "The God of peace *shall be with you*;" "I will never leave thee, I will never forsake thee" (Heb. xiii. 5). She had carefully noted how the Lord encouraged Abraham and Joshua, and others; and she was not slow to claim a personal interest in those stirring exhortations, "Be strong, and of a good

courage." "Be thou strong, and very courageous" (Josh. i. 6, 7, 9, 18). She also took up the triumphant song of Isaiah, "Behold, God is my salvation ; I will trust, and not be afraid," and truly it was with joy that she drew water out of the wells of salvation (Isa. xii. 2, 3).

One of the most marked and outstanding features of her religion was its *joyousness*. She was pre-eminently a *happy* Christian. Every one who knew her cannot fail to recall the face radiant with joy. Hers was truly *joy in Jesus*. As a dear friend and companion writes, "She always sought to make Jesus her first love, and constantly prayed for an increase of love to Him." She could confidently address Jesus as "My Beloved," as already quoted from one of her letters ; and, as she underlined Jer. xxxi. 3, her inner consciousness heard the voice of Jesus Himself saying, "I have loved thee with an everlasting love ; therefore with loving kindness have I drawn thee." As she pencilled on the margin, "God's love everlasting," she not only saw Jesus as the "altogether lovely," but realised that she herself was everlastingly beloved by Him. This full assurance of faith enabled her to represent the happy side of

religion. Alas, that there should be any other than the happy side in religion ! She seems to have carefully noted those passages of Scripture which pourtray the Christian's joy. And no doubt, her drinking in the spirit of such passages as Psal. xxxvii. 4—"Delight thyself in the Lord," and Isa. xxxv. ; Isa. xl. 1 ; Isa. lv. 12 ; John i. 4 ; John vi. 17, 21, last clauses ; Acts viii. 8, 39 ; 1 Peter ii. 7, had done much to mould and develop that beautiful, happy life, which has suggested for this little book, the title of "JOY IN JESUS."

It may be a means of blessing and strength to other young Christians to know that one great aid to the maintenance of this joyousness in service was her *delight in holding heavenly converse* with Christian friends and companions. It seemed most natural, while in conversation with her, to speak of heavenly things. She found out the will of God in this matter from Mal. iii. 16, "They that feared the Lord spake often one to another ;" and while she sought constant fellowship with the Father, and with His Son Jesus Christ, she felt that it was also the privilege of the true disciples of the Lord to hold sweet fellowship one with another.

Many Christians are content to live under a cloud for days and weeks, without seeing the cheering beams of the Sun of righteousness. With her it was not so. She strengthened herself in the Lord her God, and by timely *meditation on the promises and by prayer*, she soon dispelled the dark clouds that threatened to obscure her sun, and then she went forth joyously to her work for Jesus. She knew it to be the privilege of the child to be assured of sonship—to know that she had eternal life (1 John v. 13); and, taking up the language of David, she could say, “O Lord, *truly I am thy servant*” (Ps. cxvi. 16); “*Now I have kept thy word*” (Ps. cxix. 67). And with Paul she could triumphantly affirm, “I know whom I have believed,” &c. (2 Tim. i. 12). She also read her title to full assurance in those assuring words, “Fear not, *only believe*” (Luke viii. 50); and again, “Behold, I have engraven thee upon the palms of my hands” (Isa. xlix. 16.) Who shall remove the engraving? Feeding upon such promises, she never seemed to doubt her entire acceptance and complete forgiveness, and she could unhesitatingly say, with Peter, “Lord, Thou knowest all things;

Thou knowest that I love thee." Nevertheless, as her letters shew, she earnestly longed and prayed for more entire consecration of herself to the Lord Jesus.

In seeking after HOLINESS, she had given herself to the study of those texts which were her warrant for striving after a high-toned, consecrated life:—"Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean, and *I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty. Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit—perfecting holiness in the fear of God*" (2 Cor. vi. 17). Also, "Know ye not that *ye are the temple of God*" (1 Cor. iii. 16); "Ye are *not your own*; ye are *bought with a price*" (1 Cor. vi. 19), "Bringing into captivity *every thought*" (2 Cor. x. 15); "*A vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work*" (2 Tim. ii. 21). The emphasis laid upon particular words in these passages shews how real and intense was her desire for not merely outward holiness, but for heart purity.

Hers was not the religion of the Pharisee or the Stoic,—not mere external sanctity,—not self-denial and self-restraint merely ; not a mere ethical virtue ; not a negative freedom from sinning ; not the conformity of a cold heart to law ; not a blushed rose blooming over Alpine snows ;—but positive purity, as the result of washing in the blood of Jesus, and, as a consequence, active, loving service. She was in every sense *a new creature*—renewed in heart, and thought, and life. She bore new fruit—“ fruit unto holiness.”

She has preserved the following brief notes of an address on HOLINESS, by Rev. Dr. Cairns, delivered at the All-Day Meeting, Edinburgh, November 19. 1874 :—

HOLINESS.

1. “ *No holiness without justification.* ”
2. “ *Holiness in regard to our nature.* The essence of holiness is love—supreme love to God. We thus become ‘ conformed to the image of His Son ’ (Rom. viii. 29), and are ‘ changed into the same image from glory to glory, as by the Lord the Spirit ’ (2 Cor. iii. 18.)
3. “ *The extent or degree of holiness.*—2 Cor. vii. 1 ; Heb. vi. 1 ; 1 Pet. ii. 9.
4. “ *Growth in grace and progress in holiness.*—John xvii. 22, 23 ; Isa. lx. 1, 2.”

The following jottings from a lecture by Dr. Andrew Thomson, shew how she treasured up every thought that might help her to come out entirely from the encumbrances of the world :—

“ *March* 15, 1874.—Ruth i. 15, 18. What a beautiful blending of the human and the heavenly ! The keynote sounding from the bosom of this passage is—‘ Thy God shall be my God ’ (Marriage). A man converted and hankering after the world may be compared to a man in a crowd with a long robe. The people behind may take hold of the robe, and drag him back, and even lay him in the dust ; but if a man is stedfastly-minded to follow Christ, the world thinks there is no use troubling him, and all will go well with that man.”

The Christian graces shone out most conspicuously in her life of love and labour for the Master. Her *humility* and *unobtrusiveness* were very marked, and her readiness to do *humble* services was only equalled by her delight in being privileged to do *any* service for the Master, and her sweet submission to her heavenly Father’s will. These sweet traits of Christian character were not merely the inevitable outcome of a naturally sweet and gentle disposition. She had gone to the Fountainhead of truth and light for guidance,

as we may gather from such passages as these, so carefully noted :—" Out of the *mouths of babes* and sucklings Thou hast perfected praise" (Matt. xxi. 16); "*For he is a babe*" (Heb. v. 13); " Whosoever shall give *a cup of cold water* . . . shall in no wise lose his reward " (Matt. x. 42) ; " God loveth *a cheerful giver* " (2 Cor. ix. 7) ; " Whatsoever ye do, *do it heartily as to the Lord* . . . for ye serve the Lord Christ " (Col. iii. 23). Looking upon all service as done to the Lord, and esteeming it a great privilege to sow the seed anywhere, whenever an opportunity offered she was ready to sow beside all waters ; and although her labours were most abundant, and her religious life of the highest type, she loved to be looked upon as but " a little one," humbly tilling some little patches in the vineyard, and seeking, in her own quiet way, to bring a little more sunshine into some hearts. She had learned this too much neglected truth, that if we wish to be abundantly blessed in service, we must be willing to become nothing, and less than nothing, that Christ may have all the glory. In the last letter received from her, shortly before her departure for the heavenly land, she says,—

" I agree with you about the grace of humility. How lovely a grace when seen in the Christian !

' Oh to be nothing, nothing—
Only to lie at his feet
A broken emptied vessel,
For the Master's use made meet ! '

May this be my cry continually ! What a beautiful text for this morning, ' Lord, help me ; ' and for your birthday, ' Pray without ceasing. '

We must also mention her *readiness to confess Christ*. She was never ashamed to acknowledge herself on the Lord's side. On one occasion last summer several young ladies had seated themselves in a garden on a lovely Sabbath afternoon. Miss Bella was in the group. They were singing Mr. Sankey's hymns. An elderly lady came and sat down beside them. During a pause in the singing, she asked the young ladies, " Who among them had given themselves to Christ ? " Some were reluctant to answer, but Bella at once frankly confessed that she had. Such is the testimony of one of the group.

And, finally, we note that she seemed to be constantly impressed with *a sense of the brevity and uncertainty of life*. This impression helped much, no doubt, to keep her zeal at full glow.

In speaking of the future, she often let drop a word which we can now see was but the expression of an abiding conviction that her time for service here was not to be long. On June 3rd, referring to "our very, very busy time," she writes :—

" We are all thoroughly worn out, and would require the bracing air of Shetland to set us up in good health for the summer ; but, NO—we must just do our best throughout the summer, and then the REST will come."

At the end of summer the *rest* did surely come ; and her words now seem to us almost prophetic of the end. About a year before her departure a number of her companions were conversing about the probabilities of marriage. Some one referred to her by name. She at once replied, "I'll never live to be married." She seemed to have had for some considerable time a presentiment that her time for service on earth was to be short ; and this feeling, perhaps, together with her intense longing after souls, may account in some measure for that incessant, self-imposed toil which she so cheerfully underwent, in visiting the sick in the Infirmary, and in the closes of Edinburgh. She had noted in her memory,

as well as in her Bible, the following texts :—
“Whatsoever thy hand findeth to do, do it with thy might,” &c. (Eccles. ix. 10); “*The time is short*” (1 Cor. vii. 29); “Go out *quickly* into the streets and lanes of *the city*, and bring in hither the *poor*, and the *maimed*, and the *halt*, and the *blind*” (Luke xiv. 21). On the margin of her Bible she has written, “The common people.” She went to the Word for the will of her Lord; and hearing His voice saying, “Go *quickly*,” she lingered not, but hastened to obey. And hearing the same voice say, “Go to *the poor*, and *the needy*,” she made that her sphere of labour, without stopping to inquire whether she might not find a more inviting field.

In visiting the poor she never rested satisfied with feeding and clothing the body merely, — she invariably dealt personally with them about their hopes for eternity; and with the young especially she was most successful. One who knew her intimately in her labours of love writes :—

“She had a most winning way with children. She could join heartily with them in their sports; but when opportunity offered, she told them of Jesus, and pleaded

with them to give their young hearts to Him. Her heart was full of affection—the clasp of her hand was enough to tell that. To the poor degraded ones it would flow out in acts of sympathy and love. She has fed and clothed them ; but her great aim was to win them over to Jesus.”

One of the last acts of her life shewed the deep interest she took in the temporal as well as the spiritual welfare of the destitute. She and her cousin, Jane Darling, in their visits in Advocate’s Close, came across a most distressing case, which evoked their tenderest sympathies. The mother of a young family, and her little babe, died suddenly. The father was working in Galashiels, but had no one to take care of several motherless children. Miss Bella undertook their case, and secured admission for them into Mrs. Blaikie’s home. She made the arrangements herself, and received an order from the father of the children for the first instalment of the money, which he was required to pay for their admittance.

The following beautiful lines, conveying in themselves such a powerful appeal to the “reapers of life’s harvest,” when read as marked by her own pencil, reveal very clearly her inner life,—her love and longing for souls, her holy

humility and self-denial, her desire and determination to labour lovingly and zealously in winning souls for Jesus. The italics and capitals represent as nearly as possible her marking.

HAVE YOU NOT A WORD FOR JESUS?

"Have you not a word for Jesus? not a word to say for Him?

He is listening through the chorus of the burning seraphim!

HE IS LISTENING; *does He hear you speaking of the things of earth,*

Only of its passing pleasure, selfish sorrow, empty mirth?

He has spoken words of blessing, pardon, peace, and love to you,

Glorious hopes and gracious comfort, strong and tender, sweet and true;

Does He hear you telling others something of His love untold,

Overflowings of thanksgiving for His mercies manifold?

"Have you not a word for Jesus? Will the world His praise proclaim?

Who shall speak if *ye are silent?* ye who know and love His name.

You, whom He hath called and chosen His own witnesses to be,

Will you tell your gracious Master, 'Lord, we cannot *speak for Thee!*'

'Cannot!' though He suffered for you, died because
He loved you so!

'Cannot!' though He has forgiven, making scarlet
white as snow!

'Cannot!' though His grace abounding is your freely
promised aid!

'Cannot!' though HE stands beside you, though HE
says, '*Be not afraid!*'

"Have you not a word for Jesus? Some, perchance,
while ye are dumb,

Wait and weary for your message, *hoping you will
bid them 'come' ;*

Never telling hidden sorrows, lingering just outside the
door,

*Longing for YOUR hand to lead them into rest for ever-
more.*

Yours may be the joy and honour His redeemed ones
to bring,

Jewels for the coronation of your coming Lord and
King.

Will you cast away the gladness thus your Master's joy
to share,

All because a word for Jesus seems too much for *you
to dare?*

"What shall be our word for Jesus? Master, give it
day by day;

Ever as the need arises, teach Thy children what to say!
Give us holy love and patience; grant us deep humility,

*That of SELF WE MAY BE EMPTIED, and our hearts be
FULL OF THEE ;*

*Give us zeal, and faith, and fervour, make us winning,
make us wise,*

*Single-hearted, strong and fearless, THOU' hast called
us, we will rise !*

*Let the might of Thy good Spirit go with every loving
word ;*

*And by hearts prepared and opened be our message
always heard !*

*" Yes, we have a word for Jesus ? Living echoes we will
be*

*Of Thine own sweet words of blessing, of Thy gracious
' Come to Me.'*

*Jesus, Master ! yes we love Thee, and to prove our love
would lay*

*Fruit of lips which THOU WILT OPEN, at Thy blessed
feet to-day.*

*Many an effort it may cost us, many a heart-beat, many
a fear,*

*But Thou knowest, and wilt strengthen, and Thy help
is always near.*

*Give us grace to follow fully, vanquishing our faithless
shame,*

*Feebly it may be, but truly, witnessing for Thy dear
Name.*

*" Yes, we have a word for Jesus ! we will bravely speak
for Thee,*

And Thy *bold* and *faithful* soldiers, Saviour, we would henceforth be :

In Thy name set up our banners, while Thine own shall wave above,

With Thy crimson name of Mercy, and Thy golden name of Love.

Help us lovingly to labour, looking for Thy present smile,

Looking for Thy promised blessing, through the brightening 'little while.'

Words for Thee in WEAKNESS spoken, Thou wilt here accept and own,

And confess them in Thy glory, when we see Thee on Thy throne."





CHAPTER VI.

THE REST OF FAITH.

ALTHOUGH a decided and consistent Christian from the time of her conversion at the age of twelve, and, although quickened and stimulated to greater activity in service by the ministry of Newman Hall and D. L. Moody, yet there were higher attainments in the Christian life which she eagerly and prayerfully sought. From the conversation and writings of earnest, consecrated Christians, she was led to believe that there was a *rest—an abiding peace—the absence of fretting and worry—a sweet reposing in Jesus* in store for those who “followed the Lord wholly.” She had read, too, those encouraging words, “Thou wilt keep him *in perfect peace* whose mind is *stayed on Thee*, because he trusteth in Thee” (Isa. xxvi. 3), During the last year of her

earthly ministry especially, she burned with a holy desire to be only the Lord's. Evidently her loving Lord was preparing her for admission to His more immediate presence in glory.

Under date *25th March*, 1875, she writes to her school companion, Miss C——,

"I hope you are making progress in the Christian life. I have often wished to talk to you lately about 'The Life of Faith,' or 'The Higher Christian Life.' I cannot say I have altogether entered this REST, although I do sometimes; but really it should be *whole* consecration, not half-hearted."

At the meeting for the PROMOTION OF HOLINESS, on Saturday evening, April 3rd, she received a special manifestation of the Spirit while Mr. S—— was speaking, and experienced great nearness to Jesus. It was a blessed experience; but the REST was not yet, as we will see from a letter of a later date.

On Sabbath evening, April 4th, she conducted the music at Old Craighall, and heard a sermon from Rom. i. 16, the text being noted in her Bible, and also in the preacher's diary. From frequent references subsequently in her letters to being "in the life-boat," she

evidently was helped from a passage in the discourse illustrating faith and full assurance to see that the rest she sought was a *rest of faith*. We will record the passage in which the illustration occurs, hoping it may be helpful to other young Christians seeking the same rest. It is as follows :—

We remark, finally, that *true faith gives peace and confidence*. I never knew a true child of God who had not some measure of peace and comfort in Jesus—who could not go to God, as to a reconciled Father, with some degree of confidence. *This peace must follow faith, because it is promised*: “Come unto me,” says Jesus, “all ye that labour and are heavy-laden, and I will give you rest.” The invitation is to *all who are heavy-laden*, the promise of rest *to those who come*. “My peace I give unto you.” “These things speak I unto you, that *my joy* may remain in you,” says the loving Saviour. He would also inspire in us confidence in the Father. Hear His assuring words, “The Father Himself loveth you;” “He who hath seen Me hath seen the Father.” As if He had said, “Just what I have been to you—a tender, loving

Friend and Helper—such is the Father also—I and my Father are one. Is it possible, friends, that the burden of sin and guilt should be removed from us—that our sins and iniquities are remembered no more for ever, but cast into the depths of the sea of oblivion, and we should feel no peace, no sense of comfort, no relief from an accusing conscience? Is it possible that we should receive the adoption of children—should become heirs of God, and joint-heirs with Christ, and have no confidence in our Father, who has provided for us the heavenly inheritance? It cannot be. If we are indeed united to Jesus in faith and love, there will be in some the peace that passeth all understanding, in others the joy that is unspeakable and full of glory.

But lest we should seem to have drawn too high a standard of faith, which might have a tendency to discourage any timid, trembling one, let us distinguish between faith itself and the full assurance of faith. Faith is one thing,—a full assurance of its possession is another. For illustration, let us suppose you are on board that sinking ship. You are convinced that if you remain on board, you have

but a few hours to live. You feel your lost and helpless state. In this moment of agony a sail heaves in sight. A ray of hope enters your soul. The signal of distress is given, and a friendly boat comes to the rescue. One boat load of your companions, and another, and another, are borne in safety over the billowy sea. You are now convinced of the ability of the boat, and the willingness of the men to save you. But are you saved? As yet the sea-worthy boat and willing men avail you nothing. And just so—the belief that Jesus is able and willing to save, will save no man. You are still on the sinking ship; and, if you remain on board, death will as surely have you for his prey as if there were no sea-worthy boat and willing men by your side. What must you do to be saved? You must *put confidence* in the boat. You must *trust* the oarsmen. *You must actually go aboard the boat.* This is your act. This is the culminating act of faith. And just so, it is not enough to believe that Jesus is able and willing to save you,—you must put confidence in Him—you must rest and risk your all upon Him—you must go aboard the boat. This is faith. You

are now *in the boat*. You are *in Christ*, and, therefore, both safe and saved.

But have you perfect peace? Are you perfectly composed? The billows roll: you are not accustomed to the sea, and fear the creaming waves. You are constitutionally timid, and tremble all the while. I am in the same boat, but am accustomed to the sea, and am perfectly assured of my safety, and, consequently, have perfect peace. But, timid, trembling one, *you are just as safe as I am*. YOU ARE IN THE SAME BOAT. Your safety depends, not upon your feelings, or upon your fears, but upon the fact that you are in the boat. *Faith*, therefore, that places us in the life-boat—that gives us our standing in Jesus, *secures our safety*; for He is a Life-Boat that has never lost a passenger. Implicit confidence in Jesus—a full assurance, that banishes every doubt and fear—gives peace and comfort in addition to safety. Think not, therefore, trembling one, that you have no faith because you have fears; but rejoice rather that you are in the life-boat. Get confidence by looking at the worthiness of your Saviour—by remembering that it is not *your hold* of Jesus,

but *His hold* of you that secures your salvation. If we had to walk alone we might stumble by the way. If we depended upon our hold of Jesus, our faltering faith would fail us, and our warmest love would grow cold ; but, blessed be His name, He has taken hold of our hand : "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand" (John x. 28). We are indeed great sinners, but Jesus is a greater Saviour ; and having loved His own, He loves them unto the end. Be ye therefore comforted, "I will never leave thee, I will never forsake thee."

On the way home from the meeting we conversed much on THE REST OF FAITH. She was glad and encouraged to find that there were some humble, trusting Christians who could commit their way and their work wholly to the Lord, without any anxiety or worry. I remember with what eagerness she laid hold of the thought that, when we are labouring for the Master up to our ability and knowledge, He is well pleased, and says, "Well done, good and faithful servant ;" then why should we worry and feel dissatisfied

with ourselves. He is not a hard Master, but a constant, loving friend.

She was also specially struck with the remark, that it is usually disguised vanity, and not true humility, that gives rise to worry and fretting and self-condemnation in our work. A minister worries because he fears he has failed to please or charm his audience; or, as he thinks, has not done himself justice. Christian workers worry because their work is not apparent, and long for results. True humility, however, is always as ready to be straitened as to be enlarged, *if the Lord will*. The believer who can constantly commit his way and his work to the Lord, and be satisfied simply *to be used by Him* to what extent, and in whatever way He pleases, enjoys a continual Sabbath in his soul. This giving up our own will, and being always sweetly submissive to our Father's will, ensures to us abiding peace and joy; for thus we keep His commandments and abide in His love. This is the REST OF FAITH.

No matter how rough the sea may be on which we are tossed—no matter how barren the field in which we labour—no matter how

formidable the foes we have to face—no matter how humiliating to the eye of sense our failures in service,—faith, amid it all, looks peacefully upward and cheerfully whispers, “All things work together for good to those who love God—It is the Lord, let Him do what seemeth Him good—Though He slay me, yet will I trust in Him.” It is all of faith—a constant reposing in the Father’s love—an entire willingness to allow Jesus to work for us, and in us, and by us, *just as He pleases*. If we are thus always pliant to the hand of God, we shall never require to be “*brought near by bit and bridle*” (Psa. xxxii. 9); but if we choose to be wilful and wish to have our own way, the loving Lord will curb and rein us in, even if we chafe under the discipline. The Psalmist understood this Rest of Faith when he said, “Rest in the Lord, and wait patiently for Him” (Psa. xxxvii. 7)—literally, Be silent to the Lord—Hush! don’t fret thyself in any wise—don’t worry—it is the Lord! Let the loving, all-wise Father have His own way! Let the blood of Jesus constantly cleanse away your daily defilements! Let the Holy Spirit constantly lead you! Let the

Almighty Father always fight your battles ! Don't fret and worry ! Just rest satisfied with being an instrument in His hands—an earthen vessel, without any comeliness, that the excellency and the glory may be of God. Seek no honour from men—sink self entirely—let God be God—and don't you wish to sit upon His throne,—“My glory,” He says, “will I not give to another.” Give Him not only the reins of your will, but give Him also all the glory of the well-run race. Then life becomes easy. It is the Lord that worketh by us—it is the Lord that fighteth for us—He, therefore, assumes all the responsibilities. If we are thus “willing and obedient” we *shall eat* the good of the land. Thus the true, trusting disciple can say, My Father loves me *for Jesus' sake*. He loves me more dearly than I can even think of. He knows all things ; I know but little. He knows precisely what is best for me. He has not only promised to supply all my needs according to His riches in glory by Christ Jesus ; but, as a matter of blessed experience, He does cleanse, and guide, and keep me in perfect peace. He tells me it is unlawful to bear any burden on the Sabbath day.

I bear no burdens, but cast them all on the Burden-bearer ; and I thus enjoy a continual Sabbath. Does the tempter come saying, 'Oh, but you know you are not perfect, you have committed sins, and you have daily shortcomings.' I reply, 'Very true, but please talk to my Sin-bearer about these things ; I have committed all to Him. I don't require to plead my own cause ; He is my advocate. I am no longer my own agent ; He settles all my accounts. He has undertaken all for me ; and I am willing to leave all in His hands.'

If we thus resist the devil by presenting Jesus at every point, he will soon flee from us. And just so soon as we acquire this habitude of soul by which we instinctively look to Jesus in every hour of need, then we have learned the secret of overcoming. We are fighting from within a fortress continually claiming victory, because our fortress is impregnable. Whosoever consciously abides in Christ is therefore consciously safe—is restful, peaceful. This is the victory that overcometh the world, even our faith. It is a rest of faith, and is never apart from faith, and is always according to our faith. There will be a period of struggling,

usually, until we have learned to act out the truth which Jesus taught long ago—"Without Me ye can do nothing;" but we have the promise "After that ye have suffered awhile"—after that you have been broken in by bit and bridle, and have learned from experience that God's way is always best for you—"He will make you perfect (HE will do it), strengthen, stablish, *settle* you" (1 Peter v. 10).

Such was the theme and substance of that precious conversation. It was certainly a hallowed hour; and the Lord Jesus seemed very near. Scarcely ever do I make a record of private conversations; however, I find the following entry in my diary. It shows how her holy conversation impressed one:—

"Sunday, 4th April, 1875.—On the way home from Millerhill had a long talk with Miss Bella Darling on *following the Lord wholly*, having no worry nor disappointments. Our sole aim *to be the Lord's*. What a dear, *consecrated*, Christian friend I have found!"

She seems to have passed through a very blessed experience about this time, by which her faith was much fortified. The fact that the timid, trembling one was as safe, in the life-boat, as those who had no fears, appeared

to suit her state of mind, and strengthen her faith ; for she had no doubt whatever that she was really a child of God.

A few days after this, in speaking to her friend and companion of her recent experience, she said, " Aggie, I have just leaped into the Life-Boat." On the following Sabbath, April 11th, she says in a letter to a Christian friend,

" I am now resting once more in the Life-Boat. I was thinking I must be one of the timid ones not accustomed to the raging billows, and therefore fearful, although really in the Life-Boat."

The Lord is leading her, step by step, towards her desired rest.

About the middle of May Dr. and Mrs. Boardman arrived in Edinburgh, and conducted meetings for the PROMOTION OF SCRIPTURAL HOLINESS for a period of ten days. During their visit, and by the Lord's blessing on their ministry, she was enabled to give herself wholly to the Lord who bought her ; and, being emptied of self, she was at once filled with the fulness of God.' She has entered upon THE REST OF FAITH.

Her letters to several correspondents have frequent reference to the comforting and

blessed ministry of these honoured servants of God. Shortly after their departure she writes,

"We have had a visit from Dr. and Mrs. Boardman from America. There were ten days of meetings ; and *they were so delightful*. I must say *all of us received a great blessing*. Their teaching does not mean *perfection* ; but simply trusting Christ to save us from the *power*, as well as from the *guilt* of sin."

She has preserved brief notes of several of their addresses ; and, as their ministry was much blessed to her and others, it is but fitting that her notes should find a place here.

CONSECRATION MEETINGS.

"None of self and all of Thee."

May 13th, 1875—Dr. Boardman—I Peter v. 6, 7.

"Humiliating things may make us proud. This is not true humility. There is such a thing as being proud of our humility. '*Casting all your care upon Him*'—Our heart is not truly humble so long as we have any self-care."

May 14th—Mrs. Boardman—Luke xxiv. 13 to the end.

"The disciples had to understand the resurrected Saviour. We live too much on the crucified Saviour, *as Christians*. We are in the Blood, therefore it is cleansing us every day. The disciples required to learn the power of a present Saviour—present by His Spirit, though absent in bodily presence. As Chris-

tians you are longing for power in service. *Hindrances to power*,—foolish songs—empty conversation—evening parties—any sensual indulgence,—We are to reckon ourselves dead to these things ; they are not for us. Don't entertain empty thoughts, or selfish desires. Jesus appears instead of self. Let Him take the place of wandering thoughts. Banish anxiety. Let tomorrow take care of itself. We all want to cross the bridge, before we come to it—We should not be looking ahead for troubles ; but simply trust the Lord—He can make a path even in the desert."

May 15th—Rev. xii. 7-12.

"Satan is not only in the gin-palaces, but also in the palaces of the rich. He often comes as an angel of light ; and is careful to *tell as much truth as will make his lie go down*. How often does he come as an 'accuser of the brethren?' Do we always recognise him in envious words—in disparaging remarks—in quiet innuendos about the reputation of some Christian brother? We must stop accusing others and ourselves too. Satan often comes through the conscience, and it is tender. One day you have a dark experience. Why is this? The 'accuser' again. It is the will of our Lord Jesus that HIS joy should remain in us. He wishes us to meet Him in the morning, and say 'Good morning' and receive the kiss. Peace does not depend upon a consciousness of my love to Jesus, but of His love to me. If we never doubt His love to us, then we know that everything is working for our good. He may snatch away some cherished plaything that we

may seek His companionship instead. Gideon's pitchers were broken, not for the destruction of crockery, but in order to let the light shine."

"Dr. Boardman—Isa. xxvi. 3—'Thou wilt keep him in perfect peace,' &c.

"How to get into this perfect peace, or peace-peace? *By an entire surrender of self to God.* During ten years I sought this peace-peace—at one time enjoying it for a period, at another time in unrest; always coming back to the foot of the cross, but never knew during that period the secret of staying there. *You cannot live in the love of God* without having perfect peace; and you cannot live in perfect peace without living in the love of God, and in the will of God—'If ye keep my commandments, ye shall abide in my love.' No one was so tried as our Saviour, but He conquered and had rest all the way. So with us. He will give us peace—and the peace of God shall keep our hearts and minds by Christ Jesus."

May 16th—"Dr. Boardman—'Workers' Meeting'—
Acts i. 5, 8.

"One grand error among Christians, is *expecting some emotional power* instead of receiving the Holy Spirit Himself. The Spirit is not the Light—Christ is the Light—the Holy Spirit reveals the Light. We know His presence by the assuring word of the Lord:—

'Faith steps upon a seeming void,
But finds the rock beneath.'

"1. The first condition of receiving the Holy Ghost is a *complete stillness*—a posture of receptivity—as when Jesus made the five hundred sit down without a crust.

"2. Next condition—*Believe the word unhesitatingly*. Receive the gift of the Holy Ghost. The Father giveth the Holy Spirit to them that ask Him. However fearfully and tremblingly you tread, *only believe*, and you will find the rock beneath.

"3. We must *give ourselves up to be led by the Spirit*; and He will lead us in the will of God. Christ always *looked to the Father* in working miracles, although led by the Spirit, and working them in the power of the Holy Ghost. There is an immense amount of zeal in the church, which is not in the Holy Ghost; and, therefore, is thrown away.

"In dealing with the young, remember we are to *lead* the lambs, not to beat them—to fold them, not drive them. We are servants of the Lord—not slaves: 'If the Son shall make you free, ye shall be free indeed.'

"4. *Guidance in work is indispensable to power in service*. We must not selfishly seek agreeable and easy fields of labour. When the Master by His Spirit says, 'Go to such a place'—then, go. When he says, 'Do this'—do it, and ask no questions.

"The first thing the Holy Ghost as Comforter does, is to reveal Jesus as a present Saviour, as Captain of our salvation, &c. If we take Him as our Leader and Commander, then He is our Counsellor—Prophet—Teacher.

"Take My yoke upon you and *learn of Me*. He is

Masterbuilder ; so we must take all our plans to the Lord. When taught of Him, our words will be as apples of gold in pictures of silver.

"5. *Ready obedience is absolutely necessary to retain power.* Whenever the Lord's will is revealed to us, let us run and do it at once—never question, but instantly obey. We can't all be Moodys, but we can be little errand boys and girls doing our Master's bidding. Just give ourselves up now.

"Those only have power in service who have entered the rest of faith, who have received the Spirit AS COMFORTER, and have Him witnessing with our spirits that we are the children of God. Mr. Moody told a friend of Dr. Boardman's that he had entered this life of rest."

May 17th.—"Mrs. Boardman—Rev. xii. 11, 'And they overcame by the blood of the Lamb, and by the word of their testimony,' &c.

"Satan will intercept our peace by making us think we are *not able to testify for Jesus*. We know that it is God's will that we should testify for Christ, and we ought to expect strength to do it. We know that all things work together for our good ; then we ought not to blame our neighbours, or seek to take vengeance, but leave them with God.

"We are to give *personal testimony*. We are to testify to the love of Christ *for me*, and His keeping power *for me*—'Kept by the power of God.' *Looking unto Jesus*. Keep the eye on Jesus. We are not to seek peace, but Jesus—'HE is our peace'; get Christ,

and all you need you will find in Him. Keep looking to His finished work *for you*—His continual intercession for you. We cannot get peace by looking in to see if we have it—‘We walk by faith, not by sight.’

“Satan aims to keep us unwilling *to give ourselves up entirely*. If he succeeds here, he has gained a great point; for he thus prevents us from despoiling him by winning souls for Jesus. When he fails to get Christians to sin wilfully and thus dishonour God and religion, he will try to keep them in a state of gloom and unrest, and thus make religion appear unlovely and unattractive.

“*We should let our Father decide for us in all matters*. A father never expects his little ones to decide for themselves. In all our troubles and hindrances to testifying for Jesus, and praying before others, let our Father’s will govern us. Ask His guidance, and believe you have it. We want the faith of children. A little girl was left an orphan with several young children, ‘Dear Jesus, I’ve got so many children to take care of, I don’t know what to do with them. Dear Jesus, help me to take care of them. Amen.’ Rising from her knees she adds, ‘NOW, HE WILL.’ Our great trouble is not acknowledging everything as coming from Him.”

“*May 18th.*—Mrs. Boardman—ESTHER. Lesson—*How she became bride to Ahasuerus*. 1. *She was separated* (Esther ii. 8). She was *willing* to be separated. She had to wait twelve months for purification. Christians take the name of Christ, as Esther did the King’s name. (2.) *Purification was not effected instantly—it was a process*. What we want to know is

that it is Jesus' work. Jesus purifies in answer to the prayer of faith, through the Holy Ghost. (3.) *We must submit to the process—God's method of purifying.* A lady in Boston thought she had received the baptism of the Spirit. She undertook work in the Ragged School, and was successful. All her prayer was, 'Give me great blessing in this work.' We naturally like to be doing some great work, so that results may be apparent to ourselves and others. But Jesus often prefers that we should retire from view, and receive His oil and myrrh for purification, thus to be fitted to become His bride. It is more difficult to sit still and be separated, than be actively engaged in work. God's will, however, does not agree with ours *at first*; 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' Then our duty is always to prefer His will to our own, and that from the heart—cheerfully.

"WHAT AM I GOING TO DO WITH SIN? Sin is one of the things not put under man (Heb. ii. 6, 9). Man cannot manage sin, nor Satan, nor death. Sin, Satan, Death are 'put in subjection under Jesus' feet.' To cope with these we must 'see Jesus' (ver. 9). He comes to do for us that which we cannot do for ourselves. Our conversion is entirely of God. Our overcoming is entirely of Him also. He has conquered for us every sin we have conquered, or will conquer. Take sin to Jesus—take Satan to Jesus—take death to Jesus—and give the battle over to Him. 'The Lord, He it is that fighteth for you.' He will make you 'more than conquerors.' Satan will tempt us to the end of time. God

does not intend that we should be free from temptation, but He does intend that we should overcome. We have the sure word of promise, 'God is faithful, who will not suffer you to be tempted above that ye are able' (1 Cor. x. 13). Jesus was tempted in all points as we are, that He might succour those who are tempted. Like Him, let us fight the tempter with the sword of the Spirit, which is the word of God (see Matt. iv.) When I am tempted, I never worry. When I am perplexed, I say, 'Dear Jesus, I cannot manage this. Take care of this for me. Take it all away.' Whether it be temptation, or temper, or worry, *trust Him to do it, and He will.*

"Now he wishes us to say, 'I give myself up to Thee TO BE CLEANSED.' He asks you to come to Him that HE MAY GIVE YOU REST. Then, just give all up, as Esther did. She did all that Mordecai commanded. She submitted to the purification for a whole year. So yield yourself up entirely. Trust Jesus to carry on the work in you by the indwelling of His Spirit. Justification depends upon an act of faith. *Sanctification is a process.* However, we must let Him do it all. 'Without Me,' He says, 'ye can do nothing.' We must be willing to do whatever Jesus commands us. There can be no consecration without a willing obedience. A young lady about to be married was gaily dressed. When questioned about her intentions respecting dress, she replied, 'When I am married, I shall dress as the bridegroom wishes me.' We also should do the will of our heavenly Bridegroom in all things. Thus living, there need never a cloud come between us and Jesus.

We are not wound up as a clock, to go on for a time, and then run down again. Jesus is willing to keep us—to hold us up. We should say, ‘Now, Lord, being Thy child, it is for me to let Thee carry me, and hold me up.’ Let us then, dear friends, give ourselves up trustfully and entirely to Him, that He may carry on the purification in us.”

In her correspondence, as well as in conversation with Christian friends, she made frequent reference to the blessings received through the ministry of these devoted servants of the Master. In a letter written May 20th, two days after their departure, she expressly claims to have entered the Rest of Faith:—

“My own darling Aggie,—As for the meetings in Waverley Hall, they are now over. Dr. and Mrs. Boardman are away, and we are so sorry. The closing meeting on Tuesday (May 18) was splendid. Well, dear Aggie, I believe I have entered into this ‘Rest of Faith.’ I thought I had understood it yon night in No. 5 (April 3); but still I had not given up myself *fully*. It is really just leaving ourselves alone, and letting Christ do *in* us and *with* us whatever He pleases. Ever since I rested in Christ, I have been assailed with doubts and fears from our dread enemy, Satan; and, I am sorry to say that, instead of believing Christ all along, and fully trusting Him, I doubted His marvellous love to me, and that I was truly ‘accepted in the Beloved.’ I confess it with shame. Dear Aggie, keep

praying for me, that I may be kept resting in Jesus. I am praying for you, and remembering you very, very often."

Again, under date May 25th, she writes:—

"I meant to tell you a lot about Dr. and Mrs. Boardman, but must reserve it for my next letter. I must just urge once more upon you to pray often for me; I do feel so weak and helpless. Although implicitly trusting my Saviour, having let all go, I must confess that it is just a process of purification gradually going on. Just as queen Esther was purified for king Ahasuerus; so are we to be cleansed for our heavenly Bridegroom.

"P.S.—Do write me soon, it is so cheering. I remember ever, *dearie*, to pray for you."

"I have a wonderful Guest,
Who speeds my feet, who moves my hands,
Who strengthens, comforts, guides, commands,
WHOSE PRESENCE GIVES ME REST.

"He dwells within my soul,
He swept away the filth and gloom,
He garnished fair the empty room,
AND NOW PERVADES THE WHOLE."

Miss A—— C——, a school companion, with whom she lived for two months, writes—

"When I saw her last it seemed to me that she lived *so very near to Christ*. I remember of feeling a kind of awe sometimes, when I heard her speak of

our debt to Jesus, and the thought rapidly flashed across my mind, that He was making His flower perfect in order to plant it in His garden. . . . We all remember when she was over here, how she used to sing *with such feeling*,

‘Sharp will be the conflict
With the powers of sin ;
But with such a Leader
We are sure to win.’

And she has won. Dear Bella, I think I see her bright happy face, she was such a joyous Christian. I am sure her crown will be set with many stars. . . . It was easily seen that with her ‘To live was Christ,’ and we know that ‘to die was gain.’”





CHAPTER VII.

LETTERS, NOTES, AND CORRESPONDENCE.

AS she kept no record of her LABOURS OF LOVE, thinking, no doubt, that it was quite enough to have them recorded on high, we are necessarily shut up to her correspondence for nearly all the information available in this department, more especially during the last summer. Several friends have kindly furnished a few of her letters, which, though few in number, sufficiently indicate the high spiritual tone which characterised her daily life. She had herself most carefully preserved the letters of her correspondents, some of them being specially marked for preservation, and in some cases sent to the meeting for the promotion of holiness to be publicly read. The good effected by her correspondence cannot now be estimated; eternity alone will reveal it.

However, there remains sufficient evidence of good results, through her fidelity to Christ, and her desire to promote the spiritual welfare of her friends, to encourage other young Christians to shew their colours in their friendly correspondence, as well as in social intercourse.

Ever after the quickening received during Newman Hall's visit to Edinburgh, she was accustomed to recommend the religion of Jesus in her letters to her companions; and we find them at that early period recognising in her one advanced in the Christian life. Not, however, until after her interview with Mr. Moody was she so outspoken for Christ, that all her companions could be sure that she was on the Lord's side. She still had some hesitancy in speaking freely of heavenly things to her unconverted companions. For this infirmity of the flesh she latterly rebuked herself very severely. About the first of May 1873 one of her school companions, Miss E. J. C——, having found the Lord, and being desirous, in the ardour of her first love, to enlist her companions in the service of her Master, wrote to Bella respecting her own new-

found joy, pleading with her to make sure that she was really a new creature in Christ Jesus. Miss Bella's reply unfortunately is not preserved ; but it was such as to shew the depth and reality of the work of grace in her heart ; and that, to a sympathetic friend, she was ready to reveal the secrets of her inner life.

Miss C—— wrote to her, May 7th,—

“ Do you know, dear Bella, that I sometimes thought you were a Christian, but I was not sure ; so I thought it to be my duty to write you as I did.”

After writing at length of her own experience and difficulties, Miss C—— adds,—

“ I am afraid, dear Bella, you will think I have spoken too much of myself and my own feelings ; but I thought, as you were further advanced in grace than I am, you could give me some advice.”

In July 1873 her sister, Mrs. Murray, was in deep grief that her first child should be still-born. Bella referred to this event in one of her letters as a great sorrow—her sister had “ so many pets of things prepared ” for the comfort of the expected stranger. But God was overruling all for good. Bella had been

much in prayer for her sister for some time previous, as we have already recorded ; and her prayer is being answered in God's way, "Whom the Lord loveth He chasteneth." Bella, too, is to be made the instrument of blessing. In writing of this event to her friend and companion, Miss J. F., she says,—

"All at once I noticed that my sister was weeping, and I thought I must speak to her ; and, doing so, she said, 'Bella, I would like so much to be a Christian ; will you shew me how, and pray for me ?' Oh, Jeannie, you cannot know how I felt. I thought I could not speak. So, after she was quieted a little, I talked to her seriously, and shewed her (as well as I could) the *easy* plan of salvation. However, she did not say much ; but I have prayed earnestly that she may be led to see and believe for herself ; and I wish to ask you for your prayers also, that she may be saved, and for me also, who doubts every day, but always comes back to the foot of the cross.

"Do you know, Jeannie, I felt I had been sent here for a purpose ; and I do hope I may be the means of doing one of my father's children a *little good*. While I was at Millerhill I seemed to backslide a good deal, as I had been starving my soul (as Mr L. said) for want of private prayer and reading of God's word ; but your letter did me so much good, and it seemed to have roused my sister also—especially what you wrote about the INVALID CHRISTIAN."

On September 12th, 1873, she again writes,—

“My dearest Jeannie,—I received your long, beautiful letter, and was so pleased to get it. I was not staying with my sister at the time, but I sent her your letter. During the week I was with her, I tried every day to hold to the point, but oh! it was so difficult. Although she never told me that she has found peace, I know a great change on her for the better; and even from letters written to friends I could see that she seemed, if not more happy, at least more confident. It was so strange that the night after the scene I told you about, she received such a beautiful letter from Lizzie B——, entreating her to cling to Jesus. Maggie has written her, but I did not see the letter; and Lizzie has again written her, still holding to the subject. I am sure if we would pray more for the conversion of our friends, we would realise more of the blessing; and we are told that if ‘two of you shall agree as touching anything ye shall ask, it shall be done unto you.’ Dear Maggie seems now more resigned to her loss, although I know at times she cannot but feel sad on account of it.

“I must now tell you that I have been round some of the cottages with Miss P——, the Bible-woman. I will just tell you how we got on at the first house we went to. Well, one ‘old body’ stayed there—her name was Easy, I think. A neighbour came in, called Tibbie, and seemed so glad to see Miss P——. She said she would go for ‘Kirsty,’ another neighbour. We first sang the 58th Paraphrase. Of course I had

to lead, and none of the 'old bodies' could sing ; but Miss P—— and I got on very well. Then Miss P—— read the chapter in Hebrews from which the paraphrase is taken, after which we knelt down, and Miss P—— prayed very nicely. It was so interesting. You have no idea how I enjoyed it ; they seemed such nice bodies, and were so glad to see us. I was sorry that it was the best of the houses that we visited. Some of them were dreadful, oh ! *so* dirty. In one house there was a woman going about, who seemed glad to see us ; but in the room sat her daughter, *an outcast*, so Miss P—— spoke to her and prayed for her, telling her about the Prodigal's return. The poor woman was really hardened ; but Miss P—— seems always to have something to say, and so suitable to the occasion.

"I intend going another round with her before long (*D. V.*). It seems to do me a *power* of good. Just last week there was a poor dying woman in a house in the village near by ; so I went down with Miss P—— to see her, and I think she was saved. She seemed to long for death to come, whether it was for the brighter home beyond, or for relief from suffering, we cannot tell. . . .

"I was privileged last Sabbath to sit down the second time at the Lord's table. I felt the service very solemn, and tried to grasp Christ as if I was taking Him anew. Do you know, Jeannie, I seemed to realise it at the time ; but I so soon forget, and begin to wander. Really I am only beginning to find out what a bad girl I am.

"My dear Jeannie, I must really stop. I think I have given you a good bit of news. Are you remembering about Miss G.'s birthday. We must all be sure to write her. I hope dear Miss P—— and she are still trusting in Jesus, and feeling 'Safe in the arms of Jesus.' I did like the story you told me in your letter about that. Ever yours affectionately,

"BELLA DARLING."

She writes to another young friend as follows :—

Mizpah, Gen. xxxi. 49. EDINBURGH, *2d Feb. 1874.*

‡ "My darling Lucy,—I see by my birthday text-book that to-morrow is your birthday, and I thought I could not let it pass without wishing you many, many happy returns of the day, trusting that, as you grow older in years, you may also grow in grace and in the knowledge of our Lord Jesus Christ. Another thing which almost compelled me to write is, that it was at your age that *I gave myself to Jesus, believed that he died for my sins, and trusted in Him.* And, dear Lucy, I would entreat of you *to give your heart now to Him, and decide to be a Christian, to live and work for Jesus.* You have no idea how happy you will be. As the Rev. Mr. Cooper (late of Fala) said, at one of our meetings, to the children, 'You will never be saved, and never be happy, until you come to Jesus and seek to be like Him.'

"Now, dear Lucy, if you have not done so already,

come to Him now; He is waiting and willing to receive you. Come ere the last hour of your birthday closes, and make it the day of your second and new birth. You are not too young; for Jesus loves the children, and it will never be so easy to come as it is now; so *do not delay*. As the verse of the hymn says,—

“Come to the Saviour, *make no delay*;
Here in His word, He has shewn us the way;
Here in our midst He is standing to-day,
Tenderly saying, ‘Come!’

“Think once again, He is with us to-day;
Heed now His blest commands and obey;
Hear now His accents tenderly say,
‘Will you, my children, come?’

“Joyful, joyful, will the meeting be,
When from sin our hearts are pure and free;
And we shall gather, Saviour, with Thee,
In our eternal home.”

“Just ask Christ to wash away all your sins in His blood, and He will make you as white as snow (Isa. i. 18), if you only believe Him. I will give you two texts which may help you, ‘*Fear not, believe only, and she shall be made whole*’ (Luke viii. 50); and, ‘He said, *Lord, I believe*; and he worshipped Him’ (John ix. 38).

“I shall pray for you, and also for Lottie and Maria, and I shall be very glad to hear good news from you

very soon, as to how you are getting on. Be sure and write soon, and believe me, with love and kisses to all, to be, your ever-loving friend,

“BELLA DARLING.”

On October 23rd, 1874, Miss Bella wrote to another of her school companions, in whose spiritual well-being she was specially interested. This letter reveals not only her ardent love for Christ, but also her affectionate faithfulness to her friends :—

“ My dear Jessie,—I have no doubt you will wonder to have a letter from me, but I have long intended writing you. And now, as to-day is your birthday, by my text book, I wish you many, many happy returns of the day ; and that every year, as it passes, may find you living more and more for Christ, and drawing nearer to your desired haven, is my earnest prayer. After leaving school I corresponded with Miss F——, and she said I should write to you. Well, dear Jessie, I knew it was my duty as a professing Christian to let you know this, and speak faithfully to you ; but I confess I was very lax, and put it off from day to day, until I felt constrained to-day by some power to write you. I often wondered if you were a Christian when we were at school, but yet never had courage to ask you. However, I must say now, that if you have not hitherto believed in the Lord Jesus Christ as your own personal Saviour, I would urge you to do so NOW. Do not put

off, I beseech you. Delay is dangerous. It is several years since I came to a knowledge of the truth as it is in Jesus, but I must say I have received a great quickening in the present revival (Mr. Moody in Edinburgh). I see the necessity more and more for deciding *now* for Christ, and *wholly*; and then using personal effort in His service. I was just thinking and wondering this morning, as I read the text opposite your name, if you had realised and accepted the precious gift. It is this, 'The gift of God is eternal life though Jesus Christ our Lord' (Rom. vi. 23). Now this is the best part of the verse as you well know. Let us see to it that we accept the gift now; for, if we do not, we are in reality *spurning* the gift of our Saviour. Oh! just think of this verse, 'All we like sheep have gone astray'—and I am sure you will agree with me there—'We have turned every one to his own way'—also there you will agree with me. But here is the grand truth, 'But the Lord *hath laid on Him* (that is, on Jesus Christ) the iniquity of us ALL.' Remember it is HATH, not SHALL. It is NOW laid on Jesus; so, do you see, the guilt is transferred from us to Christ, and we are set free. Is not this a grand salvation in its freeness? Oh that you would just accept the gift now! You will bear with me, I know, if you have hitherto received Christ, while I plead with you in this manner. It is so much easier, I know, to accept Him now while we are young, than when we become older and hardened in sin. And do not look in at yourself, or you will have no happiness. It is when we look out *at Christ on the Cross* that we are healed from the leprosy of sin.

"I should be so glad, if you would write me soon, however short, and let me know what you think of this matter. I can tell you from experience that there is far more real happiness in the Christian life, although it is a warfare, than in all the pleasures of the world. Are they satisfying? I am sure you will say NO; for the 'wages of sin is death.' But just take Christ as your own Saviour to-day, and you will be truly happy. With kindest regards, hoping to hear from you soon, believe me to be, ever your loving companion,

"BELLA DARLING."

"P.S.—Just read over calmly Isa. 53rd chapter, and I will remember you at the throne of grace.—B. D."

This earnest, loving, faithful letter proved to be an arrow from the Lord. What encouragement to timid young Christians to deal lovingly and faithfully with their companions! How cheering to herself must have been the following reply:—

"OCTOBER 25th, 1874.

"My dear Bella,—Many, many thanks for your very kind letter and good wishes. How I envy you! You have no idea how your words went home to me. I do most earnestly trust and pray that I may be profited by them. . . . When I had read your letter through, Bella, I was weeping most bitterly. To think that salvation is so freely offered to all! How great must be our condemnation if we do not accept it! And how

little we have to do ! Only 'Believe on the Lord Jesus Christ, and thou *shalt* be saved.' I followed your advice ; and as I felt more composed went down to breakfast. I have been reading and singing some hymns. How applicable every one seemed to myself ! I often sing and play hymns on the harmonium ; but this morning I sang them with quite a different feeling. How often have I resolved to lead a holier and a better life ! At sacred seasons, such as this, when we sit at the Lord's table, we hear a voice saying, 'Turn ye, turn ye, why will ye die ?' Then we reply, We must *repent* and *mend* our ways. How apt are we to be led astray ! I must watch and pray lest I enter into temptation. Pray for me, Bella, will you ? To-morrow is our communion, too. It is a most solemn service. . . .

"Now, Bella dear, before I close I must again thank you for your dear letter. I have given myself to Jesus. May I be enabled to discharge my duty faithfully ! Write soon, like a dear, to your ever-loving friend,

"J. R. F——."

This good news of another friend coming out on the Lord's side filled her glad heart with joy, and she wrote,—

"OCTOBER 28th, 1874.

"My dear Jessie,—How glad I was to receive your kind letter ; and you wrote so soon—really you deserve praise—and then, the glad news contained in your letter. I was so pleased to hear from you, and am so glad and thankful to my Saviour that you have accepted

Him as your own, and have resolved to serve Him henceforth. I am quite certain you will find Him to be a very kind Master ; for He Himself says, ' My yoke is easy, and My burden is light.' May our Heavenly Father give you much grace that you may be able to stand fast to your profession, and make you very decided ! I have found, dear Jessie, that it is much easier to be *wholly decided* for Christ, than to mingle with the world in the smallest degree (I mean its follies and frivolities, of course). And again, I have found it so comforting lately, when I have any pleasure or enjoyment, temptation or trial, or whatever it may be, to go *straight* with it to Jesus. Make Him a personal Friend ; for he is indeed ' the Friend that sticketh closer than a brother.' The little hymn says, ' Go tell it to Jesus, and all will be right.' I shall be glad to hear from you, as often as convenient, as to how you get on. You will likely find that there is a warfare to be carried on between the old and new natures ; but ask for grace to have the victory over the old man. I shall be happy to lend you any little assistance I can in the way of writing ; and be sure and call when you come to town—I shall be so glad to see you. I find that I am most happy when I am working for Christ, in however small a sphere. I believe we have all our own appointed work. Let us see that we perform that work faithfully. You must just bear with me, dear, when I give you this sisterly advice ; for I have had a little experience. It is now nearly six years since I accepted Christ as my Saviour ; and I have known many an ebb and flow in the tide of religious life dur-

ing this period. It is a blessed thought that, however much we change, Christ is the same, yesterday, to-day, and for ever. Oh, to realise this more and more !

“ And now I have a favour to ask of you, which I am sure you will endeavour to grant. You have often heard me speak while at school of Millerhill, and the mission we have there. Well, we have carried on the work for three years, as you will see from the circular which I enclose. We find after looking over the subscriptions received, and the payments, that we are quite twenty pounds behind-hand. We are unwilling, however, to give up the work, and so have persevered ; and within the past week we have set to get subscriptions from those in the district who are able to give. I am glad to say we have been very successful as yet ; but, in addition to the twenty pounds wanted, we must have money on hand to begin the winter’s campaign : so we purpose having a bazaar on a small scale about the end of the year, perhaps about Christmas. Then, to save expenses, it will be held in our own Coffee-room ; so of course, we are canvassing for workers. Now, I do think you could give us a little help—however little, never mind. I remember you were very good at little pieces of work when at school ; so, perhaps you would kindly do a little for us, or ask some of your rich friends for a little help.

“ Please excuse me begging, but I can assure you it is a good cause—the district is so poor, and it is taken up by no one. I will let you know again as to the exact time when the bazaar will be ; so that you might even come in to it, too—at least we will see.

"Write me soon, like a dear girl, and believe me to be,
ever your loving friend and sister-in-Jesus,

"BELLA DARLING."

How well she had been living out that beautiful thought, which she noted down from the address of that dear devoted man of God, Dr. Andrew A. Bonar, at the All-Day Meeting in Edinburgh, November 19th, 1874 :—

"Christians should be like fishers. When they see a stream where fish is likely to be taken, *they are eager to get the rod.*"

Often her jottings of addresses are very brief, but always choice. Here are a few more gems :—

"*January 13th, 1875.*—Dr. Andrew Thomson.—THE ATONEMENT. Phil. ii. 6, 8,—The Son of God took upon Him the nature of Man, was made under the law, and gave perfect obedience.

Sin, as a breaking of God's law, bringing down the curse of God, requires *atonement*—a covering.

Sin, as an interruption of friendship between God and man, requires *reconciliation*.

Sin, as a debt, requires *redemption*—the payment of a price.

There are things which God cannot do. He cannot do wrong—it would un-God Himself. Had He simply forgiven sin without a *perfect obedience* and a *completed*

atonement, He would have been acting contrary to His character, and His moral government of the universe. Obedience and atonement were absolutely indispensable."

"*January 27th.*—CAUTIONS.—1. Beware of supposing that the sufferings of Christ were the same in nature and measure as would have been inflicted on His people had they suffered—evil passions, despair, remorse. What was it that gave such a value to the sufferings of our Lord so as to make atonement for sinners such as we? Just because He was the Son of God. His divinity gave infinite value to His sufferings. Man's debt, contracted in copper or brass, was, so to speak, paid in gold by the Son of God (Heb. ix. 13).

2. Beware of thinking that Christ at any time *became a sinner*, or was subject to the personal displeasure of His Father. Our Lord was treated *as if* He had been a sinner. He was the sinner's Surety. Christ always abode in the love of the Father; and only when He ceased to have the sensible manifestation of His Father's love, did He give utterance to the bitter wail, 'My God, my God, why hast Thou forsaken me?'

3. Beware of supposing that it is only the *death* of Christ that constitutes His atoning righteousness, as the ground upon which we are saved. It was His *obedience unto death*. It was not His obedience without His death—nor His death without obedience; but obedience unto death—'He is our obedience.' The death of Christ was certainly the most important part of His atoning work, but not all of it. We cannot

understand the Lord's sufferings in Gethsemane at all, unless that they were part of the atonement. Christ's obedience in this verse means His whole life of obedience. The cross was the END, not the ALL, of our Lord's sufferings."

*"April 6th, 1874.—ADDRESS TO YOUNG CONVERTS—*Principal Rainy, D.D. 1 Tim. vi. 2—'Fight the good fight of faith,' &c. Although a hard fight, it is a *good* fight. To those rejoicing in their recent and great deliverance we would say, Remember Christianity is not all sunshine—there is fighting as well. Those who find the way not so very easy, will do well to remember that we are called to be SOLDIERS—and soldiers go to battle. However hard-trying we are, we must not become rebellious, because disappointed in our expectations, and therefore give up the fight. It is the 'willing and obedient' who shall 'eat the good of the land.' Our duty under trial is to be submissive, and pray for the Holy Ghost, as Comforter."

"April 13th, 1874.—Converts' Meeting—Rev.
J. H. Wilson.

A WORD TO YOUNG BELIEVERS.

1. Realize a PERSONAL CHRIST, whom we are to trust, love, obey, and please.
2. Cultivate great TENDERNESS OF CONSCIENCE. Remember, 'Whatsoever is not of faith is sin.'
3. Let your religion appear in your everyday life.
4. Never be ashamed of your connection with Christ.

5. If at times you feel inclined to go back, try if you can take a final farewell, and say, GOOD-BYE, JESUS."

"NOON MEETING—*February 12th '75*—Mr. Ferguson,—Dr. Duncan has said, 'Many believers walk in darkness, not because they are blind, but because it is night.'"

Without date—"1. Without abiding in Christ we can do nothing.

2. Abiding in Christ we shall be resting in Him and bringing forth fruit.

3. If we abide in Christ, He abides in us."

She preserved also very full notes of Mr. Moody's addresses both in Edinburgh and in Aberdeen. These addresses are now published, and any notes would be superfluous.

She has, however, marked with special approval the letters of some of her Christian friends who were helpful, under God, in instructing her in the things pertaining to the kingdom, and in enhancing her comfort as she toiled for the Master, by leading her to some fresh fountain of truth, where she could drink anew, and be refreshed.

Under date April 18th, 1875, she writes :—

"My dear Mr S—,—I must really apologize to you for negligence in writing. I am indebted to you for two beautiful letters. Really they do me so much

good. And now I must tell you I have spent a very happy Sabbath. Jane and I went to the Free Breakfast in the morning, which was attended by about five hundred. Then we had a delightful discourse from Dr. Thomson in the forenoon, on the expediency of Christ's leaving this world, so that the Comforter should come. He spoke also of the coming of Christ, and was so eloquent. In the afternoon it was Psa. lxvii.—a prayer for the revival of the Christian Church.

Then we went out to Millerhill to the Sabbath School which was well attended, after which we had the Evangelistic Meeting in the open air."

This is but a sample of her Sabbath's work. Five services, in three of which she had taken an active part.

We shall quote extracts of the letters referred to above :—

"*April 8th*—My dear Miss Bella,—How glorious to know that our Lord remains always 'faithful,' and that 'He cannot deny Himself.' You have given yourself *wholly* to the Lord; and you can say of Him, 'I AM my Beloved's, and HE IS MINE.' How beautifully our loving Lord deigns to reveal His love to us. He tells us we are like doves to Him.

'If we forget Him and wander away,
Still He doth love us wherever we stray.'

"*April 13th*—You keep on still giving yourself again and again to the Lord. Oh how blessed it is to know that HE has ONCE FOR ALL TAKEN YOU. When

you first gave yourself into his hand He *sealed* you, gave you the new name, issued the commandment to save you, and now HE WILLS your sanctification and true blessedness. 'If WE believe not, HE ABIDETH FAITHFUL, HE CANNOT DENY HIMSELF.' When He said, 'I will receive you,' *He meant it*. 'Really in the Life-boat!' Yes indeed you are. Won't you, then, give Him the pleasure and honour of making you what He wants you to be, and praise Him all the day long that, though He may be 'leading you by a way which you know not,' yet you have confidence in Him that He has wisdom enough, love enough, power enough, to shield, guide, strengthen, purify, and sanctify you . . . But oh, this proud, *proud*, PROUD heart! We cannot bear the thought that we cannot do *anything*; but still we find it out in the end. We do like, at any rate, to think that we have power *to believe the Lord* ourselves, although He says, 'I am the Alpha and the Omega'—'The AUTHOR and FINISHER of our faith.' Shall we not trust Him, then, to supply us with faith?

"I assure you, my dear sister in Jesus, that never in all my life did I feel so sinful as yesterday. I had a view of the holiness of God, and I shrunk to the ground, crying, 'Oh! how filthy! how filthy I am!' And then the dear Lord shewed me His power to cleanse; so I said, '*I abhor myself!* I have *no confidence in the flesh*, but I WILL REJOICE in the Lord; for He is righteous, and He has the power to make me holy.' And this is why He will do it—FOR HIS OWN NAME'S SAKE. His honour is engaged to make me holy. If I hand myself over to Him, He *must* do it."

A portion of the letter, to which the foregoing is a reply, is quoted in the preceding chapter, as it describes a distinct stage in her religious experience, as she was nearing the REST OF FAITH. In it she has affirmed,—

“I gave myself up once more to Jesus, ‘My Beloved,’ to be His for ever, and I am resting once more in the Life-Boat.”

She goes on to say,—

“I will just give you a thought which I got at our meeting last night ; and which was blessed to me in shewing me OUR UTTER HELPLESSNESS IN OURSELVES. I think it was from Mr H——, or Mr M——.

“In speaking of Peter trying to walk on the sea to meet Jesus, he said, How utterly impossible for Peter to have walked *in his own strength*, but as long as he looked at Jesus he was all right. When he looked away he began to sink, and then how needy he felt when he prayed, ‘LORD, SAVE ME.’ I enjoyed the meeting very much, although the Spirit was not so manifestly revealed to me as on the Saturday evening previous. Please remember specially to pray that I may be kept resting, and that all doubts and fears may be for ever removed—I do feel so utterly helpless in myself. Oh, may I be kept LOOKING TO JESUS, who is a very present help in time of trouble.

“P.S.—Please remember me on Tuesday evening, also dear Tom.”

The postscript refers to the MILLERHILL PRAISE MEETING, in which she and her brother had always taken such a deep interest.

On May 7th she writes :—

“ It does seem so good of our Heavenly Father to forgive us ALL our sins—almost too good to be true—and to REMEMBER THEM NO MORE FOR EVER.”

From May 9th she sat under the ministry of Dr. and Mrs. Boardman of America, for ten days, with great delight. She had been drawing very near to the long-sought REST, as her letters shew, but she had not surrendered all. The loving Father, in His own good time, led her to make a complete sacrifice of self. Now she has laid her all upon the altar, and the altar sanctified the gift. Under date May 20th, 1875, she writes, in a letter already quoted at length,

“ I believe I have entered into this REST OF FAITH. It is really just leaving ourselves alone, and letting Christ do *in* us and *with* us whatever He pleases.”

And a few days later she says,

“ I am glad you are so interested in Dr. Boardman's meetings. I must say we all *got a great blessing.*”

About the same date she writes her school

companion, Miss J—— F——. Speaking of the Sabbath Free Breakfast, she says,—

“After the breakfast, the gospel is preached and sung to them, and really they listen very attentively. A great many have been seriously impressed, and several have been converted to God. Of course this is the grand aim of the Breakfast. We have been privileged to work in the great movement, and sing for Jesus, and really it is pleasant work. May it go on and increase to the glory of God!”

In reference to her own experience, she adds,—

“I am glad to say I have been very happy for the last two or three days, just as it were leaning on Christ’s arm—very weak in myself, but strong in Him. I do hope, dear Jeannie, you are happy still in Jesus, and working for Him. Truly this only is true happiness. And now I must close, and may God bless you abundantly, and lead you into this LIFE OF TRUST, although I really believe you have experienced somewhat of it — I am, as ever, your affectionate friend,

“BELLA DARLING.”

Miss F——, in kindly forwarding this extract, adds, “This is the last letter dear Bella wrote me.”

After this date her letters have much less reference to self—except to record the great goodness of the loving Father—and more re-

ference to Christian work, with joyous thanksgivings for good done. It was her habit to enclose in her letters leaflets on Christian life and work. Her selections were invariably good, and were much prized by her correspondents. It being my lot from this time to be engaged in blessed labour for the Master in the far north, during the summer, our intercourse was necessarily by letter only, and our communion, in holding each other up at the throne of grace. Extracts of her letter which called forth the following reply are already quoted. They need not be repeated here. It is dated June 12th, 1875, and the part on **THE LIFE OF FAITH** was read, at her special request, at the meeting for the promotion of holiness:—

“My dear Miss Bella,—

“I have very great pleasure in acknowledging the receipt of your most excellent epistle. . . . I am sorry to hear that St. Giles is to be no more. It seems almost like a bereavement. We do form attachments to places, as well as to persons ; and we all really seemed to love the very walls of that much frequented and almost sacred spot. I have no doubt, however, but that your taste—I would like to add *attractions*, but I dare not—and good management will make the new locality as attractive as the former. It will, at least, become a

real *sanctum*, where much good will be done to the glory of our common Lord. . . . I must not forget to thank you for the enclosed 'Christian's Shout,' and 'Starless Crown.' They were a real treat. You will not object, I am sure, if I should give them a voyage across the Atlantic. I always send everything that is specially good in that line to my mother.

"I have read Dr. Boardman's 'Higher Christian Life,' with much pleasure and profit; and I am glad that you were so delighted with the meetings, and received so great a blessing. . How sweet and comforting is the REST OF FAITH! I have long been in sympathy with this truly apostolic doctrine of being saved from the *power*, as well as from the *guilt* of sin, as you so accurately state the doctrine. I may say that I do not know of any one, lay or clerical, who has been *really eminent in winning souls for Jesus*, but who has been thus conscious of being saved from the *power* of sin, as well as the guilt, and who has also received the Spirit as Comforter. I hold it is most unreasonable to expect a blessing on our labours for the Master, until we are thus consecrated; for 'what fellowship hath Christ with Belial'? Is the Holy Ghost going to dwell where sin is a reigning power? I think not.

"This is not 'Perfectionism,' but a *conscious, momentary, or continuous*, JUSTIFICATION from all sin and shortcoming. There is no such a thing as an instantaneous *sanctification of the whole man* by a single act of faith. It is a constant washing—a continuous bathing in the 'purple flood.' Thus by faith 'all that believe *are justified* from ALL things.'

"I have been accustomed to state it thus: 'The just shall *live* by faith'—not merely are *made alive*, but *live on*, moment by moment, uninterruptedly, *by faith*. The true idea, in its fulness, is brought out in the Greek,—*'One shall live on in a justified state by faith'*—the word rendered *just* means *one in a justified state*. The moment I *believe* and *rest on Jesus*, risking my all upon His finished work, I am *perfectly justified*—'justified from all things' (Acts xiii. 39), 'cleansed from ALL SIN' (John i. 7). Therefore, if moment by moment—that is, *continuously, uninterruptedly*, I trust in Jesus for purification from all that is amiss in me, I am continuously, uninterruptedly 'justified from all things.' I am constantly washed, and am, therefore, constantly 'whiter than snow' (Psa. li.). I am, therefore, living, *not a perfect life* by any means, but a perfectly justified life. This method of stating the doctrine has all the force of logical demonstration, and the merit of being expressed in clear, unexceptionable, Scripture language; and, better still, IT GIVES ALL THE GLORY TO GOD.

"And oh, how sweet to realise that we are thus washed—that we are not days, or even hours, consciously living under the galling burden of unpardoned sin. THIS DOCTRINE GIVES POWER. I hold we cannot *pray in faith*, or *speak in faith*, or *sing the gospel in faith*, if at the moment we do not realise that our iniquity is all pardoned; 'If I regard iniquity in my heart, the Lord will not hear me' (Psa. lxi. 18). The burden of most prayers is telling the Lord what He knows far better than we can tell Him, namely, that we are very unworthy sinners. How dishonouring it

is to God, who has given us so many gracious promises, to stop short here, without *joyous thanksgiving* that, although very vile, yet we are *washed sinners*, and, therefore, 'whiter than snow.' How horrifying to hear men and ministers quoting (or rather misquoting) as authority for such a practice, 'Thou chargest thine angels with folly.' God does not charge His angels with folly. He did charge the fallen angels with folly, and then the heavens were unclean in His presence ; but there is no uncleanness there now, and no folly either. No : nor ever will be. There, now, you see how your suggestive letter has drawn me off into an elaborate theological disquisition.

"With respect to the work, our services are becoming more and more interesting. I am glad you are 'feeling the need of Shetland air to brace you up.' That is just what we preach, first feel your need, and then act without delay. So I shall soon see you, I trust. I feel much strengthened and cheered by the 'praying band.' The Lord will make all grace abound unto you. Thanks for your text, I will use it at my first Evangelistic meeting. What a beautiful quartette ! Psa. xxxvii. 3-7 :—(1) *Trust* in the Lord. (2) *Delight thyself* in the Lord. (3) *Commit thy way* unto the Lord. Then (4) the result—REST IN THE LORD. We are *trusting* and *delighting* ourselves in the Lord. We also *commit our way* unto Him—just to be led by Him, and to do His will with delight—hence we enjoy the fourth (your text)—REST IN THE LORD. It follows the others as a matter of course. It is all of faith—A REST OF FAITH."

This letter had so fully expressed her mind on this interesting department of Christian experience that she had it read publicly for the benefit of others seeking rest, thus making it her own. The following letter also she sent to the meeting to be read with these requests inscribed upon it. *'Please take care of it.'* *'Give thanks at to-morrow's meeting for answered prayer.'*

"Hillside, Unst, August 3rd, '75.—My dear Miss Darling,—I must let you know again how the Lord's work is prospering in this isle of the Northern Sea.

"We still have meetings every evening in the week ; and the good Lord still condescends to use us as His instruments, or messengers of good. Oh, HOW glorious is His grace !

"The revival wave has passed over the entire island, from east to west, and from south to north ; and week by week the work is deepening and many souls are being saved

"That was a grand utterance of the sainted M'Cheyne, 'A holy minister is an awful weapon in the hand of God ;' and again, 'It is not great talents, so much as *great likeness to Christ*, that God will bless.' The power of a consecrated life is but feebly understood, I fear, by the great body of professing Christians. When we are willing TO BE NOTHING that CHRIST MAY BE ALL, and delight to give Him all the glory, then He can use us, in our sphere, as channels for the com-

munication of blessing. Men, who know nothing of the lives of those who are consecrated—entirely set apart to God—accuse them of being lifted up, of claiming power in themselves. But this is a life which keeps the believer truly humble, and magnifies the Saviour. I can claim nothing of my own. If I did, that moment my testimony would cease to have power. It is only as I can realise that the LORD is working—that HE is doing the work—that the Lord Jesus will use me in leading sinners to Himself (2 Cor. iv. 5, 7). Have you not felt that there was something truly satisfying in this RESTING IN JESUS? What a restful calm! What a sweetness of disposition—no fretting—no worry—no disappointments! Yes; and what is it but the promised peace of God ruling in our hearts?

“I trust you will be much blessed in your meetings and other labours for the Master. Even one soul saved—what a work—work for eternity! What a holy rapture filled my heart for days, when, some years since, the Lord was pleased to use me in leading, for the first time, a precious soul to Himself! What a blessing and joy to be owned of God as a co-worker with Him! What has the world for its votaries in comparison with that! Then, my dear sister-in-Jesus, let us watch for souls, as well as pray.”

The following extracts shew how deeply she was interested in the civil liberty, as well as in the spiritual freedom, of her brother-man:—

July 5th, 1875.—“A gentleman has just this minute gone out. He is a minister from Pittsburgh (U. S.

America). He was preaching in our church (Dr. Thomson's) yesterday afternoon on behalf of the freed slaves of America. He wishes to raise money to build churches and schools for them—a very laudable object. We all enjoyed him very much.

“Then to-day I was at the noon meeting. Dr. Thomson was in the chair. He was very good. During the open meeting, Mr. Wilson introduced to us a gentleman from Philadelphia, Mr. Wannamaker, I think, was his name. Oh, he was so delightful! I was perfectly enchanted with the gem. He impressed upon us how all America was looking to the noon meeting in Edinburgh, and that the prayers here 'were cheering them on. Was not that very encouraging?

“And now it just flashes across my mind, what a great day this is in America—4th July—held to-day because of the Sabbath,—bells ringing and great rejoicing. As prayed for in the Noon Meeting to-day, may there be great rejoicing this day in Heaven over repenting sinners!”

Other portions of this letter have been already quoted in treating of her religious experience.

We earnestly desired and had proposed that Miss Bella and her father should visit Shetland, during the progress of the revival in Unst. Having been associated with her in evangelistic work in St. Giles, I had learned to look upon her as one who had few equals, both in singing

the gospel, and in dealing with anxious inquirers. And I knew also that Mr. Darling's great love for children, and his admirable tact in interesting them, would render him a valuable acquisition in dealing with the large numbers of children who attended our meetings. The proposal met with their most cordial approval,—the time occupied in the voyage was the only difficulty. As the revival wave spread, and hundreds were being awakened, her enthusiasm was equalled only by her desire to be in the midst of the work. Writing home from Innerleithen, on August 10th, she says, referring to the letter just quoted, of August 3rd :—

“I have had a grand letter from Mr. M. Glorious work going on ! Father ought to go.”

No doubt the loving Father said of her, as of Israel's poet-king, “Thou didst well that it was in thine heart” (1 Kings viii. 18), although circumstances prevented the carrying out of her desires. We did not have her presence, but we did have her prayers. We did not have her testimony, but we had her texts,—those ‘well prayed texts’ which were so richly blessed. We did not have the benefit of her fervour, but we had the benefit of her faith.

And what if the record on High should yet reveal that the Moses who prays, and the Aarons and the Hurs who stay up the hands of those who intercede, have more to do in securing the victory than the young and active Joshuas who triumph in the combat, and return from the field garlanded with wreaths of glory.

How much the part she did perform was esteemed, may be seen from such records as these :—

“ Received intelligence of the departure for the heavenly land of my very dear and lovely Christian friend, Miss Bella Bunyan Darling. Oh, how I shall miss her prayers, her texts, her precious letters, her heavenly converse ! One only consolation, HE doeth all things well. How mysteriously the all-wise, loving Father works ! Why was *she* taken—*she*, so useful, so devoted, so blessed in winning souls ? ”—*Diary, Nov. 8th.*

Again,—

“ I have been more powerfully impressed with the uncertainty of life this week than ever in my life before, as also with the duty of working while it is TO-DAY. We are now sadly missing the presence of a dear young Christian, whom the Lord Jesus has seen best to take to Himself. She was a noble Christian, a sweet singer of the gospel, and very dear to me. She had often sung the gospel at the same meetings at which I spoke, she joined with me in speaking personally to anxious

inquirers at the close of the service. I had hoped during the summer that she and her father would have been able to have come to Unst to labour with me in that precious ingathering of souls. Her sweet voice would have been a great power for God, not to speak of her faith, which was unbounded, and her love, which was constantly at full glow. The Lord alone knows how much the results of my labours are owing to her prayers of faith, and the well-prayed texts she was accustomed to send me. She was one of a band who always prayed for a rich blessing on my labours. Two of the little books I sent you were from her. They were 'The Christian's Shout' and 'The Starless Crown.' She has now shouted the Christian's Shout, and wears not a starless but a *starry* crown."—(*Extract of Letter to my mother*).

Her deep interest in this precious revival is shewn, not only in her letters, but in her selected texts. They seemed to me often to be prophetic of blessing; and no wonder, for they were given to her by the Lord. Here is an instance:—"Isa. lx. 13. I asked the Lord for this text. Is it not very beautiful?" And according to her word the Lord was just giving us "the glory of Lebanon"—He was making "the place of His feet glorious;" for at that very time, many were coming to Christ as "doves to their windows." This letter is dated September 3rd, 1875. She says,—

"I have had a little more to do yesterday and to-day, as my cousin Jane went off to Perth yesterday morning to the Conference, to meet mother and Thirza, who left on Tuesday afternoon. Mother returned last night, and enjoyed the meetings so very much. There have been a great many people from Edinburgh attending them. But here I am off into a long string of news, without apologizing for not writing you sooner, especially after such an interesting account of your blessed work, which now goes on in Shetland. . . . I received your letter when I was spending a few days with Miss M. at Innerleithen. I enjoyed the change very much—it was so quiet and peaceful; only I felt on returning that, finding so much to worry me, it almost cancelled all the good I had got; but, nevertheless, I keep wonderfully strong, I am glad to say. I do hope your health is keeping up, with all your arduous labours. I should think you must be feeling very tired, and would be glad of a little rest. I trust your labours will be repaid by there being a very bountiful harvest of souls.

"How one feels cheered just now in the country to see the beautiful corn being cut down! God has been so good in giving favourable weather for the ingathering, as well as giving plenty, both for man and beast.

"And now I must tell you there was a request for prayer for Shetland, in yesterday's Noon Meeting—also giving thanks for the good work going on. So you see we do not forget you. Many thanks for the beautiful little pamphlet, which you sent in your letter. I liked it very much—'Thy Maker is thy Husband.' . . . When are

you coming home? I thought it was to be August, but here is September. And what about our trip to the Trossachs?

“With kindest regards, in which all join me, believe me to be, yours faithfully,

“BELLA BUNYAN DARLING.”

“Mizpah.”

FORRES, *Sept. 24th*, 1874.

“My dear Maggie,—I was glad to hear of your being at the Infirmary. I was thinking of them all on Tuesday. How happy it should make us to be permitted to do a little for Christ! Oh, dear Maggie, are we living up to our privileges? or are we looking to our own evil hearts? For although we have accepted Christ as our Saviour, we have still our old nature; but let us look *out from* wicked self to *Christ*, ‘the altogether lovely’; and when we get a sight of Him in our stead, we shall get back our former joy.

“I had a talk with Mr. G—— the other day, and he believes there is not a Christian who has not had their times of darkness—although it is not necessarily so. However, God gives us grace in dark days to bear up, and it is in order that we may see and feel our utter helplessness in ourselves, and be constrained to look to Christ, that these trials are sent us.

“I know it is much harder to be a Christian at home than when away; but it is there we are tried, to see if it is indeed a reality, and not merely profession. But, dear Maggie, do not let us be discouraged. Let us look forward to the time when we shall receive our crowns of everlasting joy, and that will enable us to

‘press toward the mark for the prize of the high calling of God in Christ Jesus.’ With love and kisses, believe me to be, your loving sister,

“BELLA.”

“FORRES, *Sept. 25th, 1874.*

“My dear S——,—Many thanks for your letter, which was awaiting me when I came here. . . . There is a Mr. B—— here from Edinburgh. He seems to know you a little. He is a true Christian, and a thorough abstainer. He never smokes or snuffs—indeed is such an one as yourself, only the one thing (I think you will confess) is awaiting with you ; and, dear S——, it is the most important. I was speaking to Mr. B—— about you the other day, and just saying you would make such a thorough Christian. Then I told him you were so strict on the temperance question that you found fault with the ministers in not being consistent. However, as he said, ‘Surely you will not be cheated out of heaven because the ministers are not consistent?’ . . .

“Dear S——, I do hope and pray that you may very soon get a heart-view of Jesus on the cross, bleeding for your sins and my sins. I know you would confess that you have sins, but it is the difficulty of applying Christ to oneself. Just appropriate Him as your own Saviour, and then you can say, ‘My Beloved is mine, and I am His.’

“Do think seriously over this, dear S——. Just think how you would be doubly happy with Maggie,

knowing that you are both travelling Zionward. Read prayerfully Isaiah 53rd chapter. I shall pray for you.

“Ever your loving sister,

“BELLA.”

The following quotation respecting humility is referred to in her next letter, and receives her special approval :—

“*September 13th, 1875.*—How much need there is for young Christians to cultivate the lovely grace of humility. I hope that you and I have each learned the blessedness of *being nothing, that Christ may be all.* Such labourers alone are blessed to any large extent. It is so sweet to *consecrate all—self* is perhaps the most difficult—human nature is so wilful—‘*just a little of my own way, please God.*’ But God *pleases* no such thing. However, when we wish and long to do just what He wishes us to do, we please Him and ourselves too. Oh, that the church of God would wake up to this high-toned service ! . . .

“I would have enjoyed some of those conferences, if I could possibly have attended. I trust they will be blessed to many. However, I always find *work for Jesus—soul-winning*—the best tonic for faith and love and all the Christian graces. We ought not to be receptacles merely, but feeders,—like water-courses, irrigating the thirsty land : ‘Mercy is twice blessed,—it blesseth him that gives and him who takes.’ ‘It is more blessed to give than to receive,’ said Jesus. Oh ! to be more like Jesus—ever going about doing good, for such is the will of God concerning us.

"I notice you speak of getting great good from your visit to your friends in the country, but on returning there was so much to worry you, as almost to cancel the good. Take my motto: 'All things work together for good' (Rom. viii. 28)—NO WORRY, NO WEAR."

"Luke iv. 14-19. 9 *St. Giles, September 28th, 1875.*

"My dear Mr. M.,—I see from my text-book that your birthday comes off in three days, and I fear this will not reach you in time, as I desired. However, take the will for the deed. I now wish you very many happy returns of the day. May you be long spared to preach the glad tidings of salvation; and that our Heavenly Father may bless your labours for Him more and more abundantly, is the sincere wish of your friend. I was so glad to receive your long interesting letter the other day. . . .

"I agree with you about the grace of Humility. How lovely a grace it is when seen in a Christian!

'Oh to be nothing, nothing !
Only to lie at His feet,
A broken, emptied vessel—
Thus made for the Master meet !'

"May this be my cry continually ! What a beautiful text this morning, 'Lord, help me !' and for your birthday, 'Pray without ceasing !' . . .

"With kindest regards, in which all at home join me, trusting you are quite well—you never say much about

your health—Believe me to be, ever yours faithfully, a sister-in-Christ,

“BELLA B. DARLING.”

“P.S.—I send along with this a little token, which please accept with my best wishes for future happiness and prosperity.—B. D.”

The “little token” was The Changed Cross, from which most of the verses in this book are selected. Enclosed was an embossed card —“OUR STRENGTH GOD’S GRACE”—the motto by which she lived.

As nearly all her letters, which have been preserved, or are available, refer almost exclusively to her religious experience, or Christian counsel, we have here given fuller extracts than we otherwise would have done, in order that her real life may be better seen. She was by no means a religious recluse, taking no part in anything that was not entirely religious. She was very fond of the beautiful in nature, in art, in music. She was social, most affable, and sought continually to make others happy in all innocent recreations. She wrote and spoke freely, like others, of friendly relationship, and earthly ties. She delighted to join with children in their sports; and, though

never boisterous in her mirth, she could, in the purest, noblest sense, make merry with her friends. Above all, and in all, however, there was the constant aim to reflect the glory of her Lord, and to recommend the religion of Jesus by her sweet, happy life, as well as by word and letter. Her sympathy for the distressed or oppressed was almost unbounded. The Jubilee Singers she received with open arms. She never failed to plead their cause, and usually most successfully. She knew they were engaged in a noble work of toil and self-sacrifice for the good of others ; and she gave them a most hearty Christian welcome. Some of them were among her dearest friends ; and the few days she spent with them, just before her last illness, were among the happiest of her life.

The Glasgow Convention was held about the middle of October, and the Jubilee Singers were to be present. Miss Bella was slightly unwell at the time ; but it was hoped that the change would do her good. It was therefore determined that the previous arrangements should be carried out.

Miss Darling has so accurately described

this journey in a letter written shortly after her beloved sister's departure, that we cannot refrain from giving her own words,—

“The Jubilee Singers were with us a fortnight before commencing their concerts in Scotland, and we had a very happy time with them. After they left for the north, it was arranged that ‘we three sisters’ should go to Glasgow to attend the Convention which was to be held on the 15th October, and that it would be such a surprise for the Singers, when they got to Glasgow, to find us awaiting them. When the time came we were so busy that all of us could not leave mother, so I remained, and Jane and Bella accompanied Mrs. Loudin, the wife of one of the Singers, to Glasgow, and stayed in the same hotel, making two of their party. They left Edinburgh on the Tuesday morning, and were with them until the following Monday, when the Singers went to Greenock. Jane and Bella then went to Cove, on the Clyde, to visit Mr. Duncan of Glasgow, who has a lovely villa there. During their stay in Glasgow they had *such a happy time*. Wherever the Singers went, they generally accompanied them ; and their morning devotions were so delightful that Bella said it was heaven on earth for her, and repeated several times how glad she was she had gone to Glasgow, *she had got such a blessing*.

“They all attended the Drill Hall breakfast on Sabbath morning. There were 2200 people present. The Jubilee Singers sang some of their thrilling songs. The atmosphere in the building was very bad ; for on

the day Bella came home, in telling me of this breakfast, she said, 'Oh ! Thirza, be thankful you were not there ; I have never seen such a seething mass of corruption—so unlike our breakfast here.'

"At a Ladies' Meeting held the day after the Convention, Bella seemed to have received a special blessing, and was *so very happy*."

In a letter to a dear friend, dated October 16th, 1875, Miss Bella referred to this meeting in the following terms :—

"And oh, dear Aggie, it was a very precious meeting. *I got such a blessing*. There was a Mrs. White in the chair ; and, after reading a chapter, she told us such a touching incident connected with her stay in Nairn this summer. Then Julia (Jubilee Singer) prayed ; and they sang, 'I need Thee every Hour.' I do not know when I enjoyed such an hour before—far more than all the Convention ; so you may guess what it was like."

The following jotting in her note-book shews how she searched her heart, and sought not only to be blessed, but also to be made a blessing :—

"Glasgow Convention, *October 14th, 1875*.—'I've been redeemed.' Do rivers of living water flow out of me?"

As she pencilled these words she little

dreamed that in a very few days the Lord Jesus would come Himself, and lovingly bear her away to the "pure river of water of life proceeding from the throne of God and of the Lamb" (Rev. xxii. 1).

During the few days she spent at Cove her last letters were written. The letter to her friend "Aggie," and especially the closing words of the letter addressed to her sister Thirza, shew how very affectionately she remembered her friends. To Miss M—— she writes :—

"I have been thinking so much of you, and prayed specially for you between ten and eleven o'clock yesterday forenoon. I felt so very near to you—almost kissing my pet."

The letter to her sister we give entire, as loving friends delight to linger upon last words.

LUCERNE VILLA, COVE,

"Mizpah."

20th October, 1875.

"My dear Thirza.—We have just received your letter, which rather puts to nought our former arrangements, as you will see from Jane's letter ; but we are willing to do any way ; only I must explain. In the first place, we have never been over the door for a walk or anything except last night in pitch darkness,

or nearly so, when we went about half way to Kilcreggan. Both yesterday and to-day pouring rain, and oh! *so* cold; my hands are benumbed at this present moment. I have been up-stairs dressing for dinner (tell Mrs Loudin, in my black bead jacket and a *woollen tie*). Then, to-morrow is Glasgow Fast Day, and Mr D—— and Tom are to be down all day. If it is fine, we propose taking a drive; so you see how we are placed. The trains will be so crowded to-morrow, also the boats. So, after due consideration we have come to the conclusion to stick to our former arrangements, unless we hear by telegram to the contrary.

“ You must not think we are not considering the meetings to be attended to in Edinburgh; for I should have liked very much to have been at the choir practice, also the Bible-Reading. We think of leaving here by the first boat on Friday, which leaves at eight o’clock. We get their company up, and then get the 10.20 train through from Glasgow, arriving about noon. Now, if this meets with the approval of all, you might write us to-night; and, if not, telegraph and we will go to-morrow.

“ This is a lovely spot. I am enjoying the quiet *really very much*, and am feeling so much better than when we were in Glasgow.

“ I must confess I have been led more to see, these past few days, God’s hand in the lofty mountains, down to every single ripple. How very kind God has been to us as a family! I am ashamed that I have been such a naughty child, but will endeavour for the future,

by His grace, to be obedient and kind and more like Him.

"I must conclude, as the post-boy passes in a few minutes. I have never heard from Aggie. She must think we went home on Monday. Have you seen her at all? And remember me kindly to Miss Anderson. How are they getting on? I do so often think of you all. With fondest love and kisses, in which all join me, ever your loving sister,

"BELLA."

"P.S.—I had a nice letter from — the other day. I would send it home, but think I will answer it here, as I have some time. I wrote cousin Jane a long letter last night. *Thanks to father for his kind letter to me.*—B. D."

How the loving Lord was filling her with Himself! He made His goodness pass before her, and the overflowing heart wells up in ascriptions of praise to the Giver of every good and perfect gift; nor yet is the loved ones of earth forgotten. Thoughts of God as a loving Father and Friend, did not draw her *from*, but *towards*, the brotherhood of earth. Supreme love to Jesus never lessens or interferes with our pure earthly loves, but ennobles and purifies them. As we have seen the little, separate, distinct pools of water on the shore;

when the tide is ebbing, and the ocean again rolling in, taking up these little distinct pools on its bosom, but not destroying, or even diminishing them ; so the great ocean of supreme love to Jesus does not in any way interfere with our pure humanly affections, but takes them all up on its bosom, refreshing and purifying them, thus preventing them from stagnating or drying up. The nearer we are drawn to the Lord Jesus, the nearer are we drawn to each other. The dearer the Lord becomes to us, the dearer also do our friends become. When we are truly one with Jesus, we at the same time are truly one with all the brotherhood in Christ. Giving ourselves, our loves, our all to Jesus is a giving which does not impoverish. Withholding our hearts from Him does not enrich, but tendeth only to poverty.

“ These border-lands are calm and still,
And solemn are their silent shades ;
And *my* heart welcomes them, until
The light of life's long evening fades.

‘ Lord, since Thy hand has led me here,
And I have seen the border-land—

Seen the dark river flowing near,
Stood on its brink as now I stand—

“ There has been nothing to alarm
My trembling soul ; how could I fear
While thus encircled by Thine arm ?
I never felt Thee half so near.

“ What should appal me in a place
That brings me hourly nearer Thee ?
When I may almost see Thy face—
Surely 'tis here my soul would be.

“ I cannot see the golden gate
Unfolding yet to welcome me ;
I cannot yet anticipate
The joy of heaven's jubilee ;

“ But I will calmly watch and pray,
Until I hear my Saviour's voice
Calling my happy soul away,
To see His glory and rejoice.”





CHAPTER VIII.

GOING HOME.

"FATHER, THE HOUR IS COME!" How striking that the last jottings in her note-book should be notes of an address from these words, taken a few days before the going home!

"APPEAL: The hour is come—the time that will come to us all—the hour of our departure. The mortal disease will not take leave of us. The harbinger of dissolution will draw from us the confession, '*the hour is come.*'"

This record is touching, being so near the end. The last words were almost prophetic of her last hour, when "the harbinger of dissolution" drew from her the cry, "*I am dying! I am dying!*" One of her very latest pencillings on a small slip of paper reads:—

"Jesus is standing across the river, calling us over; let us think well of Him now!"

The closing scenes are so graphically and beautifully sketched by a dear sister, as already mentioned, that, with some abridgments, her words must tell the story of her beloved sister's last illness and departure. She writes :—

“ On the Monday before parting with the Singers, news was received of the death of Julia Jackson's mother ; and they were all in deep sorrow for this Christian sister, who was so far from her home.

“ Jane and Bella went to Cove, and returned home on the following Friday, as a workers' meeting was to be held in St. Giles that evening. They got up early, and Bella felt very ill ; but on their way up to Glasgow she seemed a little better. They arrived here at noon. Dear Bella complained, but of nothing really in particular. After lunch Bella went up-stairs, unpacked, and put past everything in its proper place. They then dressed and went off to St. Giles. After arranging tea for about one hundred Christian workers, they took their places among the others ; but about eight o'clock Bella began to feel so ill that they left and came home. It was a very wet night. In coming over the Waverley Bridge, cowering closely under one umbrella, Bella said, ‘ Oh, Jane, let us sing, OH, HOW I LOVE JESUS.’ After singing it through she said, ‘ *Let us sing it again, and I will sing the tenor part.*’ Ah, they little thought that this was to be her last song on earth.

"When they reached home Bella went right to her room and took a hot bath, thinking it was cold she had taken, hoping to be relieved in the morning. At the Saturday evening meeting she asked that Mr. S—— should pray for her, which he did. She was prescribed for on Saturday evening, and on Sunday it was pronounced gastric fever, and a very severe case. Poor dear girl, she was prostrate from the beginning. For two or three mornings she asked what the text was, but never once asked for her Bible—she sank so rapidly, and the fever had taken the typhoid form. On Friday her lungs were severely affected; and, as the doctors did not think she could live, we were all summoned around her bed at 7.45 P.M. At 10.45 another doctor was called in. About two o'clock she rallied a little. We were obliged to take dear mother from the sick room—she was so worn out; also an experienced nurse we had. Father, Mr. S——, and Jane watched through these weary hours of sore pain. This was the *bitterness* of death. The reality when it came was a sleep indeed. These were five days of dreadful suspense, as she lived until Wednesday evening—just twelve days ill.

"We were not allowed to speak to her, as it only excited the brain and weakened her. On the Sabbath morning, however, dear mother and I were watching, and we thought then she would leave us; and her testimony was very precious. Mother said, 'You gave yourself to Jesus *long* ago, Bella.' She answered in such a happy tone, 'Ay,' in the Scotch way—she could not say, Yes. Mother said again, 'He is able and

willing to keep you.' 'AY' (*oh, so happily*). I then asked her if she would like to stay to sing and work for Jesus, or would she like to sing in heaven. No answer. As dear mother says, perhaps then she had to say '*Thy will be done.*' Mother then said, 'Just whatever *God's will is.*' 'Ay' again; and oh, the lovely smile she gave mother. I did feel she did not belong to earth.

"She had spoken to Mrs. Murray during the day. Maggie said, 'You'll see my baby in heaven, Bella.' She replied, 'Oh, but I'll see JESUS!'

"I watched by dear Bella several hours of the last day she was with us, and she said 'Good-bye;' but I never dreamt this was a last farewell, thinking she was wandering. At 4 P.M., when Mr. S— was with her, along with myself, she said three times, '*I am dying!*' I did not know this was death, and spoke in a cheerful tone. She must have become unconscious after that—congestion of the brain being the last form of the disease. She fell asleep at 9.45 on Wednesday evening—the hour at which she used to take her seat at the harmonium at family prayers—and was with our Father in our eternal, happy, glorious home—'THE HOME OVER THERE.'

"The funeral service on the Saturday, conducted by Rev. Dr. Thomson, was a most impressive one. All the Jubilee Singers were present, and they sang '*Oh, how I Love Jesus,*' '*Who are these in bright array?*' and '*My Sister's took her flight and gone home.*'

"Dear Mrs. R—, we could not weep, although it has been a most striking removal. It will be im-

possible for us to acknowlegde the warm, Christian sympathy we have received from all parts of Scotland and England—more than one hundred and fifty letters. She was the first of the Drill Hall workers to be taken, and a bright, happy, joyous Christian worker dear Bella was. And this call has come that we may each have our lamps trimmed and ready for the coming of our Lord.”

“ They took up the body and buried it, and went and told Jesus.”

Thus, peacefully, on 3rd November, 1875, in her twentieth year, Isabella Bunyan Darling fell asleep in Jesus. Her earthly life was beautiful, pure, joyous, and blessed; her entrance into the heavenly life was peaceful and triumphant. Her sun did not set—she has gone to “ shine as the stars for ever and ever.” And now that sweet voice which thrilled so many hearts on earth, can sing in joyous, triumphant strains :—

“ I have found the joys of heaven ;
I am one of the angel band ;
To my head a crown is given,
And a harp is in my hand.
I have learned the song they sing,
Whom Jesus hath made free,
And the glorious walls of heaven ring
With my new-born melody.

" No sin, no grief, no pain—
Safe in my happy home ;
My fears all fled, my doubts all slain,
My hour of triumph come.
O friends of my mortal years !
The trusted and the true,
You're walking still the vale of tears,
But I wait to welcome you.

" Do I forget? Oh, no !
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet and touch again ;
Each link is strong and bright,
While love's electric flame
Flows freely down, like a river of light,
To the world from whence I came.

" Do you mourn when another star
Shines out from the glorious sky ?
Do you weep when the voice of war
And the rage of conflict die ?
Why, then, should your tears roll down,
Or your hearts be sorely riven,
For another gem in the Saviour's crown—
For another soul in heaven ?"

" Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 10.

" Write, Blessed are the dead which die in the Lord. From henceforth saith the Spirit, Yea, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13.



CHAPTER IX.

LETTERS OF SYMPATHY—NOTICES.

THE great number of tenderly sympathetic and comforting notes received from those who knew and loved the dear departed one, reveal not only the high esteem in which she was held by her companions and acquaintances, but also the earnest heart-piety and loving tender sympathy of the good Christians of Scotland. They were so beautiful, so comforting, so full of heart-sympathy, breathing such a Christian spirit, that we had written out extracts of a large number of them for insertion in this chapter. However, our little book has already so much outgrown our prescribed limits that only a few brief extracts can be given.

The Rev. Dr. Joseph Brown writes to Miss Darling :—

“ It was most natural that you should have wished and prayed that she might be spared to be with you ;

but if the Great Intercessor was praying, 'I will that she may be with ME where I am,' surely it was right that His prayer should be heard rather than yours. And now what remains but that you set your Amen to His, and comfort yourselves with the thought that the loved one is 'for ever with the Lord.' I am sorry that I cannot venture through to-morrow to mingle my tears with yours You will kindly accept my excuse ; and, with sincerest sympathy with you all, in which my daughters join me, I am, yours very truly,

"JOSEPH BROWN."

The Rev. Henry Varley, full of deep emotion on hearing that the dear friend, who had conducted the music for him during his series of meetings in Edinburgh a few months previous, had been so suddenly called home, writes Mrs. Darling :—

"The Memorial Card of your precious child is by my side. Dear Bella, surely she has 'gone before,' and we shall see her soon. What joy does that word in 1 Thess. iv. 14 give to us who remain ! Listen, loved friends, listen—the words come from the glory, 'For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with Him !' She is in Him, and we are in Him ; oh, joyous thought—so precious, so welcome ! We cannot be in Jesus and be condemned in Jesus. Mighty words these. The Lord be with you all ! I trust you are seeing much blessing. How are you all getting on ?

I trust *resting in His love*. Yours very sincerely in Christ Jesus,

“HENRY VARLEY.”

Miss A. M. C——, an intimate friend, writes :—

“What a joyful welcome home she would get for all her joyous service here ! I know about as well as any one that it was pure love to her Master that actuated her in the service she was always so ready to give, and that so heartily, and always so cheerfully. To our shortened vision it seems mysterious that such a bright, useful life should be cut short just in full bloom, but HE knows best ; and with the cup of sorrow there is mercy mixed.”

A friend of the family, Miss M——, writes :—

“What a blank in your happy household !—Your loss, but her eternal gain. Another loved one safely folded to make us think of the ‘ Home over there ’ . . . When she was in Aberdeen last year with her father at Mr. Moody’s meetings, I was very much struck with her growing likeness to her Lord. Her sweet voice and heartiness in singing the beautiful hymns, made the people in church turn to look at her. Now she is singing the song of the Redeemed, and casting her crown at her Redeemer’s feet, while you are sorrowing for her here below.”

Miss M. W—— writes Miss Darling :—

“I deeply sympathise with you all ; for I know dear Bella’s vacant place cannot be filled here. I shall

never forget her, nor the many profitable conversations we had together. Some of her sayings still ring in my ears. She has now gone home to be for ever with her Saviour, whom she so loved . . . In a few short years, at the longest, our race will be run. May we strive like her to win the crown of life ! ”

Miss M. C. L——, an intimate companion, writes :—

“ Such a dear girl she was ! We all loved her ; and her life was so bright and happy. Working for her Saviour, and never wearying of telling ‘ The Old, Old Story ’ to perishing ones around her, she was such an example to many of us. It often seems mysterious to us when the most energetic are taken—those who have been most blessed ; but it is evident that the Lord has need of them . . . Dear Bella was the first of the choir, and the first of the Drill Hall workers, who went home—so peacefully, like her own calm life—a happy going home. I saw some of Bella’s friends in the Infirmary on the Sunday when I called. They quite broke down when I told them ; but they knew she was ready. The sick cling to those who are kind to them. and she, with her bright, happy smile, was always so.”

Miss M. A——, a fellow labourer in the Infirmary, writes Miss Jane :—

“ How vain it would be for me to speak words of comfort, were it not for the assurance that with your beloved sister all is well. I loved her much ; as, I am sure, all must have done who came in contact with

her. We shall all sorely miss her bright face and obliging, gentle ways ; but the blank to you must be unspeakably great. Only the Lord can fill it up ; and that He both can and will do so, I can testify from recent experience."

Miss America R——, one of the Jubilee Singers, and a very dear friend of the departed one, kindly sends an extract from her journal :—

"*3rd November, 1875.*—I was coming up the steps very hastily, when Georgia met me and said, 'Do not make a noise—Miss Bella is dead !' My heart sank within me ! All my strength suddenly left me ! Could it be possible that *dear Bella was dead* ? Had that fresh flower faded and died ? *It is not true*, I repeated to my troubled heart. . . .

"It was but a little over a week since I saw her in Glasgow. She was in tears, and wept with us, as we wept for Julia. I did not think then that I would never see her more. She told us several times during the week that the Lord was giving her great blessing. This dear sister in Christ died in the full fruition of hope.

' We loved her, but she left us,
Like some sweet vision nigh,
That early came and blessed us,
Then passed for ever by.

‘ But in yon mystic bowers,
Unshaded by a care,
She is resting with the flowers
That bloom for ever there.

‘ We loved her, oh ! we loved her ;
But love could not detain ;
They sent their angel-spirits
To call her back again.’

“ Like a bright ray of sunshine she came and brightened our dark lives for a little, then went to join the greater LIGHT, where she will shine on for ever in the land that knows not a shadow.”

The *Times of Blessing* of November 11th, in the weekly record of the Noon Meetings, has the following notice :—

“ On Thursday (November 4th) the Rev. Dr. Reid presided. He commented on Rev. xiv. 3 : ‘ And they sang as it were a new song,’ &c. He noticed that songs of earth are not suitable for heaven, as having reference to sin, suffering, toil, warfare, pilgrimage—all of which will be unknown in heaven. Again, he noticed that the new song of heaven has nevertheless a reference to some things with which we are already familiar on earth. It is *as it were* a new song. It is of Christ, of redemption, of atonement, and those themes which are our highest delight on earth. Further, he noticed that a special training is needed in order to our joining in singing this new song ; for

no one could sing it except the hundred and forty and four thousand which were redeemed from the earth. Finally, it is a song of experience. It can rise only from hearts that have been renewed, that have been guided and sustained and made victorious in conflict with temptations, that have been received into heaven and communion with God.

"The meeting was deeply solemnised by mention made of the death of Miss Isabella Bunyan Darling. Less than three weeks before she had been in the hall taking part with her young companions in leading the praise. . . . She was a bright, earnest, young Christian—very devoted in a variety of religious works—very happy and cheerful in all her religious life—ever wearing a bright countenance, and ever ready with a kindly word. She was well known as one of the sweet singers in the church with which she was connected (Broughton Place United Presbyterian Church), in the Assembly Hall meetings, and at the Drill Hall Sabbath Morning Breakfasts; and also as shewing in these several spheres the greatest alacrity in doing good. She was, besides, known to be intent in following up individual cases, and seeking by quiet, personal dealing to rescue the perishing. We mourn her loss; but we bow to the will of our Lord. And as Mr M'Laren said, in mentioning her departure, though we grieve that there is one less among us in the service of song on earth, we rejoice that one more has been added to the hundred and forty and four thousand who, having been *trained to sing*, are now singing the *as it were new song* before the throne above."

The following notice is from the pen of Mrs. Barbour, in *The Christian* of November 18th, 1875. In speaking of the *Mothers' Meeting* Mrs. Barbour says :—

“The Mother who conducted the meeting said, ‘Is not Miss Darling ill? Should we not pray for her?’ Another whispered, ‘She was taken last night.’ The removal of this bright and beloved young labourer was announced in the Noon Meeting of the next hour. She died at nineteen, after two years’ persevering labour for souls. She had known what work was even before then, and was ready, when the fresh blessing in these later years descended, to walk with assured step in the new paths of consecration, carrying others with her. She wisely followed up the cases which she came across at the Drill Hall Breakfast; and assisted in the Mission Service at Millerhill almost every Sabbath day, getting back to town for her evening work. Her well-known voice was counted on in the choir, and the last time she sang in the Drill Hall it was the hymn ‘Who’ll be the next?’ The Jubilee Singers had rested under her father’s roof till they went to the Glasgow Convention last month; and being tired with work, she went there before paying a visit. She then enjoyed the brightest manifestations of the love of Jesus; and those to whom she spoke of the love that was flowing into her soul, now remember how she seemed to be changing into the very image of Him she served. . . .

“One line of the Jubilee song keeps repeating in our hearts—‘WE WEPT, WHILE WE SANG HALLELUJAH.’”

It is with pleasure that we give the following letter a place among these Memorials :—

“ Mr. Darling, *London, May 20th 1876.*

“ Dear Sir,—Having learned that a Memoir of your late beloved daughter Bella is about to be published, we ask the privilege of bearing a word of testimony to her worth,—of laying a wreath of *immortelles* upon the grave of one whose memory will ever be so dear to us.

“ As we go about from place to place on our mission, we have the privilege of making many pleasant acquaintances, some of which ripen into friendships ; but from the beginning of our acquaintance with her there was an atmosphere that was peculiar. She seemed so devoted, yet was so bright and happy in her consecration, that our hearts were drawn upward by the power of her life, even while she remained upon earth, and seemed no more likely than any one of us to be called to the Master's side so soon. Her genial ways, her sweet songs, and especially the impulsive manner in which she occasionally spoke of her love for the Saviour,—all unite to form a bright picture of memory which can never fade from our minds. The purifying and elevating influence still remains with us. When her name is mentioned in our circle, it is always with a fond recollection and a tender emotion which time, for once, seems incapable of changing. She is interwoven in our hearts and in our work. God permitted us to enjoy her pure and sweet companionship for a few weeks, and then took her home to Himself, to give us a new incentive to faithfulness in our duties,

and to add a new strand to the golden cord by which
our hearts are drawn towards heaven.—Yours in love,
“THE JUBILEE SINGERS.”

The following lines appeared in *Times of
Blessing* shortly after the “going home.”

In Memoriam.

BELLA B. DARLING.

(Fell Asleep, November 3rd, 1875.)



- “ Our Father has called her, our dear one, away ;
She has gone to the land of the blest !
Our Jesus has bidden her lovingly lay
Her head on her Saviour's breast.
- “ The Spirit of life—the Spirit of love,
Ere the young heart had known earth's care,
Had descended, like dew from the heavens above,
And had quicken'd the flow'ret fair.
- “ She budded and bloom'd—oh, how sweetly she
bloom'd !
And how rich were the fruits that she bore !—
Her beautiful life, like sweet spices, perfumed
Her path to the further shore.
- “ What zeal for the Saviour ! what love for the lost !
What purity, meekness, and truth !
What a garland of flowers an untimely frost
Has nipp'd in the bright bloom of youth !

- “ Most sweetly she sang of the love of her Lord ;
Her life was one pæan of praise ;
Each story of suffering touched a chord
In that heart with love all ablaze.
- “ She delighted to speak to the anxious soul,
And plead the free love of her Lord ;
How she wrestled with God to make sinners whole,
Through the sword of the Spirit—the Word !
- “ She has won many stars for her crown of gold ;
For that heart, so unselfish and pure,
Could not rest, when she pray’d, until she had told
The sin-sick that JESUS CAN CURE.
- “ How precious to her was ‘ *the rest of faith!*’
It had fill’d her with heaven’s delight ;
She *constantly* lean’d on her Saviour, who saith,
‘ *With Me even darkness is light.*’
- “ The loved one is taken,—a blessing is left :
’Mid our tears, Faith lifts up her eye,
And trustfully whispers, ‘ We are not bereft :
Our dear one’s with Jesus on high.’
- “ And soon, very soon, He will summon *us* home ;
In ready response may we say,
‘ So come, Lord Jesus ; yes, quickly come,
And usher in nightless day.’ ”

S. M. N

EDINBURGH, *November* 1875.

